

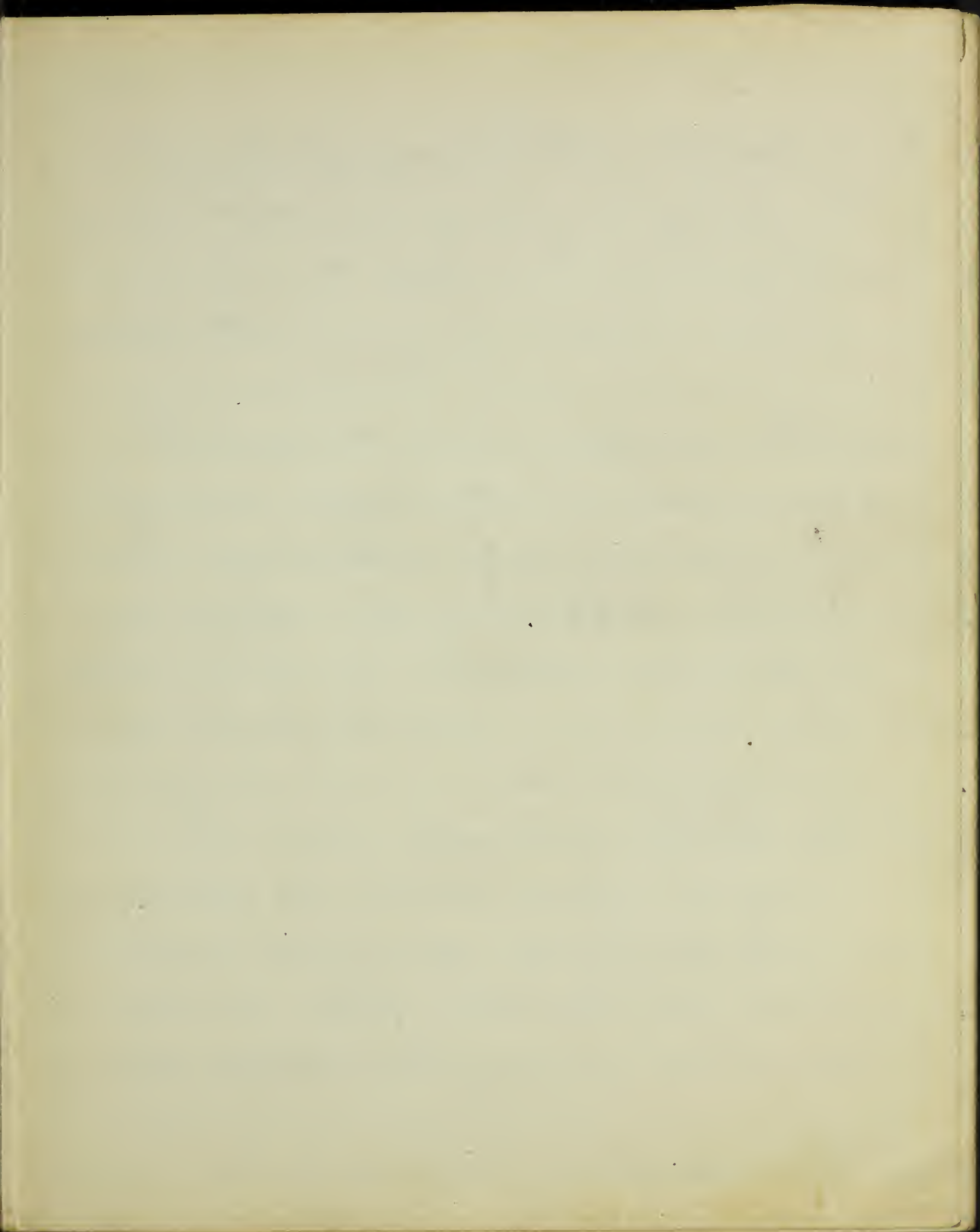
Name R B Gregg
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General Note Book XIII.

Begun Sept 22, 1930.

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Boston, Mass.



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Sept 22.

It is barely possible that the international
finance bankers are squeezing England. The
accumulation of gold in France may be a
part of that.

Perhaps one reason why we attempt
large-scale organization, as well as why
such organizations fail, is because we
are violent and untruthful. What is
the nature of integration of units in
the R. C. church?

The speech of president Beard at the
recent Br. Trade Union Congress
shows how, under pressure of fear, Br.
Labor is acting like all the other
Br. parties and growing conservative.

The fact that Socialists will die

for their nation in war but often
will not do as much for their
Socialism may not mean that
they love nationalism more than
Socialism, but that the nation
can fight them and Socialism
cannot. But then it proves that
they are not utterly sincere and
utterly devoted to their beliefs in
Socialism. ~~That~~ Such sincerity
& courage is the only way to break
hard prejudice.

The idea of Stothard and Finch
claims that the shortage of gold
is at the bottom of the present hard
times is only a half true way of
saying that there is loss of
faith & trust. The nothing on which

the faith we built was capitalism, i.e.
 a system of human association & work.
 The trouble goes deeper than the
 symbol of gold. That so many
 people cling to the gold theory
 will prevent them from tackling the
 real disease, which is so very deep.
 That disease will continue, tho the
 speed may vary from time to time.

Is large-scale organization an
 essential feature of ^{modern} capitalism? It would
 seem so. Cf. corporations and the
 modern states & empires.

Cannot have both God & manna =
 cannot insist on the symbol alone &
 also God (eternal ^{& complete} reality). Cannot
 always have both the letter and

the greater must serve the greater
always. ^{cf. math symbols & the reality behind them}
_{can't mix}

Byron says now in jail that he
lacks self confidence. I suppose that
is because he knows many people
have failed to remain non violent.

Britain delays handing over respon-
sibility to Indians until she can work
out a way so that her investments
will be protected. Very well. While
she delays on account of the ^{or then safety} symbols,
the reality (the power of her system because of
its psychological hold over Indians) is
melting away. While the military hold
on the investments goes.

The Sept "Round Table" article
says that Indians are to be and

ought to be given responsibility. But when they reached out to take power away from England (Salt Mills,) the Bar just Gandhi in prison and thus prevented the peaceful transfer of power.

The money-minded & industrialized Indians (Moderates) are ~~to~~ a greater weakness to India than the Moderns.

Perhaps one reason why keen minds like Keynes feel that capitalism, with all its faults, is the only workable and therefore the best system is because they feel both consciously and unconsciously that it is the only way by which large-scale well-organization can work. That is, they instinctively realize that violence and

one modern types of integration of small units into large ones are practically impossible or even impossible.

If so, the right thing to aim for is small-scale, decentralised organisation with an entirely different & looser kind of integration into big units. Perhaps that integration should be only informational, at least until human society can get on a non-violent basis. After that & perhaps a sound large-scale unit and action organisation can be evolved.

This reluctance to give up large-scale ~~org~~ violence is perhaps a reason for so many political dictatorships nowadays. Perhaps that is the only way they can

mine.

a
for
necessities
for
in
his
don
in
settling
favor

Mr. Orage's reputation as a sage seems to rest on two pillars: first, his constant reference to Sanskrit writings, and, second, his devotion to "psychological exercises," whatever they may be. There is, it is alleged, an aura which hangs about him, and his mere presence plus the utterance of a few commonplace words is enough to change the course of one's life. By way of

"Yes, licked." Larry wagged his head, sagely smiling and pitiful. "Life has licked you in every way. You've no friends to take a crack at you."

AFB could not agree with my Ec. of K
without abandoning the assumption upon
which all his housing effort is based.

Machinery is, from the money profit
aspect, useful only so long as other
people or nations do not have it, or
do not have so much of it or so
efficient. So, as long as industry is
run for money profit, even a State
such as Russia will not get much
value out of machinery as soon as
the rest of the world has as much.
∴ the principal line of attack for
reformers is not to restrict machinery
but to reform our money system

It seems to me that the Dr. Tores
would like to end the R.T.C. soon,

send the Indians home, and have a general elec-
 tion in Jan. The desperate financial and trade
 position will ^{almost} "compel" them to this. But the
 Indians will want to talk long, & so will
 oppose this, & the Br. will not dare
 dismiss them for fear of alienating them
 all. So the conference will drag on and the
 financial mess will come ^{down} "to a complete
 crash. The Imperial Conference will probably
 accomplish little or nothing & its virtual
 failure will help drive the London stock
 market down. The spectacle of unemployed
 will stiffen Indian demands, but stories of
 Indian business depression will offset this
 & tend to make them yield to Br. condi-
 tions. The Moderates will be yielding but
 the Radicals will be stiffer. So when
 the Indians go home, there will be a
 mandate for a general election and the

Indian problem will be shelved for
2 months or so. Meanwhile things
will go from bad to worse in India.
All the Congressmen will say "I told
you so" and more Moderates & Moderates
will join them. Perhaps there will
be grave economic trouble in Bengal
owing to jute. I doubt whether
Br. concessions will be great
enough to give the Moderates ~~any~~
strong talking point when they
get home.

Evidently the cessation of the
monsoon has quashed the boy-
cott. Now that elections are over,
both the boycott and tax refusals
should strengthen, especially the
latter. People will begin to see how
important that is.

Will Dewart's book will have a big sale and will create much pro-Indian feeling. That will help the marketing of my ms. Dewart's book effect will ink the B. very much and alter the R.T.C. plans and procedure.

If my theory of money is true, then the ^{usual} ideas about saving, thrift & spending are not valid. Ford's idea is nearer the truth.

Work it out in relation to various financial matters. - Accounts, overhead, interest, discounts, prompt payment, bills, debts, borrowing,

Sept 23. The statement by S. K. Kitchiff in tonight's Monitor that "Gandhi will almost certainly be at liberty before the conference assembles," is probably an echo of what he

has heard in some club. It might be
conceived as a gesture of generosity, designed
to mollify both Indian and American
opinion. But if it were done, probably it
would not be complete freedom. But if he
were given complete freedom, the resist-
ance would stiffen immensely, especially
the refusal to pay taxes. Also unification
of Indians around the Congress platform
would be rapid. Perhaps the B. R.
thinks that they can win eventually by
giving India freedom before she is
unified & then stirring up trouble on
the frontier until India begs England
to come back. But the losses to
England by such a move would be too
great to permit her to recover. Gandhi
or the Congress would unify India
enough, I think, altho it would be.

ness for awhile, - probably a civil war.
 Britain by holding on is saving India
 from subsequent civil war, by permitting
 the unification to get rid of its spleen
 vs England instead of between Indians.

England may offer independence to both Moderates
 & Congress, with reservations as to the N.W. frontier
 & the army. But Gandhi & Congress would
 demand things about debts & control of
 railways & shipping that Britain could not
 accept. So while the moves may be
 dramatic, I doubt whether England can
 win. Congress is out for real freedom, without
 any qualifications, & that can only be won by
 further struggle & unification & Britain
 will not voluntarily yield it.

England still thinks that the Congress
 party as well as Moderates, when confronted
 by the N.W. frontier threat, will

have to yield. But then Britain
is hypnotized by the bogey she
has manufactured. She cannot
believe that Japan would dare face
that danger.

But now I believe that even Congress
will face it, because the Pathans have
been induced with enough revenue
for Buzur, & begin to have inklings re
N.V.R.

The other story in the Monitor about
France considering calling a conference
of Britain & Holland & herself to act
in concert against Communism &
violence in Asiatic colonies begins to
make the struggle look larger, —
Asia & Russia vs Western Europe &
America & Br. Empire. Ties up with
the Russian grain and hunger.

When people like H. Sinclair are pro-machinery on the ground that it can give leisure they overlook that, in a money-system, it cannot give leisure to the masses; that the leisure it creates is unemployment; that the mental climate it creates is destructive of a ~~pro~~ fine use for spare time; that is, they are naïve, — that it is useful only as long as nobody else has it.

~~The overhead cost~~ If machinery were used for a limited (e.g. village) market ~~that~~ it would have to be idle much of the time. Would & could the village bear the overhead cost? Assume that it could, & that the good would not limit the volume (the time of ~~these~~ financial pressure the temptation would be to sell outside the village. I'm inclined to think that perhaps with a sound single tax system, n.v.r. to attain the government, abolition of capitalism & purely money values & measures, we could have a fairly good culture, education & standard of living without

too much to.

England cannot wriggle out of the difficulty because K.V.R. & truth defeat her. Her politicians are so in the habit of deceit & violence that they cannot devise a scheme which will defeat K.V.R. & Bapu, I think. They can defeat it only if the Indian people are still too cowardly. But a sufficient number of Indians have lost their cowardice & know what they are doing. Indian thought is saturated with ideas of karma, eternal life, sacrifice, ahimsa. Bapu has crystallized these concepts so as to end fear, and nationalism, the ^{& sends from} ~~crucities~~ of the British, & the Asiatic reaction vs Western exploitation and deceitfulness does the rest.

under a money economy

As soon as you try to manufacture for a big market your leisure is gone, for you have to meet the overhead expense.

~~Machinery~~ has gone further

1 - agriculture, machinery has gone further in wheat production. And here is where we now see the big glut and price handshakes.

Even if Empire Conference works out an economic scheme that helps Engl. somewhat, that won't heal the trouble in India, but will in time only accentuate it. The desire ^{national} for self-determination is inherent in industrialism. Also it is an aspect of self-respect & of the now found decentralization & smaller units. ∴ India is sure to win.

PITKIN LISTS TRAITS OF THE INTELLIGENT

Curiosity, Imagination and Con-
sistency Are Put Among
Attributes of Intellect.

HE DECRIES SOCIAL WHIRL

Leaders of Thought and Affairs
Shun Society for Own Activities,
Columbia Professor Asserts.

Ten of the "strongest general characteristics of a highly intelligent person" are listed by Walter B. Pitkin, professor of journalism at Columbia University and former American managing editor of the Encyclopaedia Britannica, in his book, "The Psychology of Achievement," published today by Simon & Schuster.

The characteristics which Professor Pitkin notes are:

Lively curiosity toward many matters.

A desire to investigate some of these matters for one's self.

Strong trend to analyze whatever one thinks about and, as a result, to perceive the factors of the matter in their interrelations.

Fairly active imagination, at least in some subjects.

Unusually even performance over long periods; little tendency to deviate much from one's usual level of skill.

Clear understanding of one's chief desires and aspirations; hence concentration on dominant interest.

Memory somewhat better than average and decidedly selective.

Patience with details, based on a grasp of their importance.

Interest in reflection and observation much stronger than interest in handling things or managing people.

Distinctly modest self-appraisal, often even to the point of belittling one's self.

Despite the widespread belief that social interests aid a man's career, Professor Pitkin finds in his analysis that "lack of social interests aids the man who would achieve. In some lines, to be sure," he says, "the aim itself requires intense social activity. Imagine a bond salesman who shunned dances, dinners, wild parties, and week ends! Imag-

ine a rising young politician who disliked after-dinner speeches, orations, caucuses, and committee meetings to the point of dodging them!

"I am not arguing that nobody who plays the social game can succeed. Thousands have. But they have thereby added to their burden. Their triumph is by that much the greater, of course; yet we must wonder how much more brilliant it would have been if they had run their course unhampered. We raise the query all the more keenly as we observe the weakly social trends of men who have risen to the top in American finance and industry.

"It is no secret that such men as the elder J. P. Morgan, George F. Baker, the senior Rockefeller, Henry Ford, and many others one degree less eminent, such as Insull, Doheny, Hearst, and Mellon have never been

noted as social butterflies. They have not haunted Park Avenue teas. They have not won prizes at masquerade balls. They never show up at the weekly luncheons of the Rotary Club. And they have rarely earned a page in Vanity Fair for the renown of their week-end parties."

Roger Baldwin & S. Mearns
still oppose N.V.R. because they
still are angry & cling to
their anger. They may agree
to it re international war but
not a class war.

Sept 28. Perhaps the RTC
will be an attempt by
Br to sound out the Indian
representatives & see if they

can be huddled to run the exploiting game in India on behalf of Br., - how strong they are, what would be their prices, ~~the~~ which parts of the job they could handle, etc. If so it would be largely a reducing party. But it will break down. The divisions among Br., as well as among Indians, are too great to bring success. The divisions of capitalism itself is bearing fruit.

The Br. Imperial conference is sound in its method, i.e. conference and investigation, - the right form of integration of ~~the~~ diverse ^{diverse} units over lying area. But they are all so dominated by fear & jealousy that their labors cannot be very strongly constructive. No doubt they will erect a presentable facade, but like the Danner plan, it will soon break down.

The present depression differs from that

of 1921 by the decline of the Chinese and Indian markets and the greater strength of Russia, & the relative ^{lack of self-confidence} weakness of Br. These differences will tend to make the depression last longer, contrary to what Danes said yesterday.

As Michael Pyne says in today's Herald Tribune, the real question for the R.T.C. is how can England surrender the outside controls and yet keep her economic hold? How much must she pay. This is the reason why there are among the Indian delegates so many men of wealth, so many landowners. Wealthy men of each community, & their satellites. But Pyne knows all that & is opposed to it. So are the Congress leaders.

Radio & movies & other inventions may seem to promise control of old ideas embodied in us, our America & rest of world, but they really are speeding up social change so rapidly & making the pressure of contradictions so very irksome, that they will break down soon.

Going into farming will be a search for truth of living. Preparation for further usefulness later, e.g. in another incarnation if not in this life.

When a ~~good paying~~ job is offered to you, don't be tempted by its big salary. Consider whether it fits your talents so that though it you can express your nature, and whether you can create trust thereby. E.g. I once ^{toiled with ideas} thought a little of going into aviation. N.g. on that basis.

The Irish-Americans all tend to
sympathize with India, so numerically,
even if not so intensely, the anti-Br.
feeling is as strong now as in the days
of the Irish struggle. Undoubtedly
the Br. sense this & feel the pressure.
Edward Thompson's articles are a sym-
ptom of the bitterness of the Br. feeling
on this point. It is keener than it
was in Ireland, because the loss of
India will be a vastly greater blow to
Br. than was the loss of Ireland.

Sept 29. Is my hesitation to talk to H.C.B.
partly because I do not live up to my ideals
& am therefore afraid of labor criticism?
cf. Bryan. He can talk with the rich because
he lives with the poor. ~~If I am weak, I am~~

From what A.F.B. tells me about

N. I. C. B members, and what Alan tells me about Rockefeller, such men, the leaders of capitalistic industrialism, are ~~of~~ not so much consciously greedy as lacking in imagination as to effect of the system on people, lacking in experience of values of life, afraid to permit change because they don't see how any other system can work. If my book can get widely spread it may help both to disintegrate this faith in present system & also to point out a method of procedure to other people who have the courage to attempt a change.

Because of Palestine situation, perhaps Jewish feeling is becoming anti-Bs.

Superintendent of Insurance.

My ~~Small~~ Folk South's Folk Songs Key to Culture of Mountaineer Folk

John Powell, Pianist, Finds Their Music Reveals Racial Traditions of Kindness

MARION, Va., Sept. 28 (UP).—Those persons who have worried over the lack of cultural education among Southern mountaineers have failed wholly to recognize the fact that those same mountain whites have provided a distinct and valuable part of the nation's folk song, John Powell, internationally known pianist, believes.

"The so-called smart set has been wasting its pity and energy," said Powell, whose home is in Richmond, while on a visit here. "The uncouth mountain man is more cultured than his water-logged sympathizers. Preservation of his folk songs, corrupted as little as may be by outside influences, is one of this generation's important duties."

While here, Powell spent some time copying words and music of many tunes played for him by mountain musicians. He remarked a superiority of mountain culture while expressing enthusiasm for the naive songs.

"To understand exactly my meaning, it is necessary to revise the average man's conception of culture," Powell explained. "To most people culture means a sort of veneer, acquired by laborious conning of books, which hides a man's native crudities. Millions believe a cultured man is one who puts on airs and tries to think he's better than any one else."

"Instead, culture, in its true sense, is a mingling of the racial traditions and the racial consciousness of a people, handed down for thousands of years, permeating the consciousness of the individual, while at the same time it remains an entity—a whole."

"Behind what appears at first a stiff, standoffish attitude, these mountain folk hide kindness and grace."

"Mountain music is the nearest approach to folk music America has. If it be objected that it is not indigenous to America, I have only to say that neither are any of the white races inhabiting this continent. We must preserve this music before it is too late."

Powell believes the mountain people are better off if ignored by the attentions of "uplifting" outsiders.

"The other night," he said, "I addressed a music club; the members were people of good standing who had expressed the wish to help the 'poor

whites.' Suddenly I asked for a definition of the Dorian mode. Only one or two members could define that musical term, whereupon I told them that I could go into the mountains and find plenty of people who also could not define the Dorian mode, but could sing beautifully in it—which the club members could not. That, I said, was only more evidence that the 'hill-billy' is intrinsically more cultured than his pitying well wishers."

< prove nothing

But a culture, to be
sound, must be largely
unconscious. It seems to me
that Upton Sinclair's idea
of culture is rather bookish.

The big reason why the
Empire Conference will
fail is because it is
based on the notion of
India by Br. That
cannot be & the delegates
all insist that it
cannot be. That conscious-
ness will comp. their
negotiations, & the later

firing of India & will spoil it all.

The recent rise in Bse. stock markets is due to false hopes that the R.T.C. will accomplish something valuable, plus a ~~deliberate~~ sort of unconscious desire to shut Indian prospects out of their thinking. They cannot yet realise the facts. How stupendous a change

The dumping of Russian wheat in England may tend to lower wheat prices in India & thus add to discontent of Pungabie peasants. But it will also help to feed India, by buying wheat there. The decline of all commodity prices will add to Indian discontent.

Barn does ~~not~~ in fact have some
comforts that the poor do not ^{often} have,
e.g. good food, good air, clean clothes,
clean house. But he uses all the
strength that these give him for
the service of the poor.

O.T.G. Racketeering is the inevitable result
of a failure to use N.P.R. I will have to
plan what to do in case of either a
racket or ordinary hold-ups of our roadside
~~from~~ stand or farm.

The loss of India would mean loss
of markets, loss of services (shipping, ins.,
banking) // loss of investments, loss of jobs
(for civil service & traders), loss of ^{Br.} $\frac{1}{3}$ of army
& of all of Indian army, loss of funds &
votes in League of Nations, loss of opium

revenues.

If you have large scale mfg & distribution you cannot avoid heavy distribution costs of the sort pointed out in the book of "commercial combat" man. So the attempts to save that cost, by cooperatives etc will not get very far.

Roadside sales of farm goods not only cut down this expense but also the large losses from spoilage of vegetables from ~~large~~ lapse of time & much handling ^{That's some 16%} between producer & consumer.

I think of the effect of the steady summation of stimuli, the accumulation of pressure of the constant, subtle threats & fears, ~~and~~ involved in our whole system of police, ~~and~~ militia, army, courts, & legislation, together with the appeals to

superiority & inferiority complexes and
divisiveness involved in our social concepts,
rewards, & ostentations display & waste
involved in dress fashions, the possession or
non-possession of automobile, telephone,
lawns, fur, silk, high-heeled shoes, white
collars, clothing of certain type & material;
the divisiveness of race, ^{nationality} and ^{money} ~~wealth~~.
wealth, the division of labor.

Oct 10. If education is search for truth,
we need not aspire to all truth, ^{& all knowledge} at once
but only to know the truth of ourselves and
of our relationships to each situation &
experience and people as they come to us.
Seeking the truth thus requires few books
or equipment. The study of man &
of one's relationships to people & of
one's self requires few books and

no equipment or money. Thus the necessity of living in cities to get "advantages" is done away with. The science & art of human relationships is more important than knowledge of nature (via Science). So those who wish Science to take a vacation or machinery to be curbed had better go in for N.V.N. and, ^{seeking} Truth of human relations.

Copy out that story in London Times of about Sept 25 re help rendered by Satyagrahis to ~~get~~ protect govt officers. This is like the chivalry of Satyagrahis in S. Africa. The appearance of this in S. Times is very significant as indicating a partial change of heart of some Englishmen, including the Times Reporter & the censor. If these deeds are repeated & this reaction & the news of it increase, the battle is

war. The boycott & tax refusal have
compelled the English to think. But
only if their hearts are moved will they
change & will there be victory. Merely the
economic weapon is not sufficient.

When hosts & strangers press me to eat
more than is good for me, I have taken it as
an act to hurt their feelings. But that
is a mistake in that it is equivalent to
saying that that is my only way of
expressing my appreciation of their kindness.
I must by some act as well as word do
so each time, - find another symbol for
my feeling.

It is not the British injustice
that is the important thing to
end: it is the cowardice & hate in

the hearts of Indians. If the Indians throw out the British but hate them, the Br. methods will stay in India & the result will be defeat. The important thing therefore is not how long the struggle ~~and~~ it will be before the Br. political power lasts or how long they stay. Rather let them stay if their resistance only strengthens the courage of Indians and purifies their hearts, teaches them that they can win only by love & h.V.R.

In my talks, try to touch the finer side of the two Englishmen.

I do not like a civilization which values human life so little as to

as to slaughter so many thousands of
people in auto accidents every year.
But it is after all only a public
revelation of what has been going on
in factories for several generations.
Machinery is ruthless. It makes
callous & careless of human life

In education of children it is very
important to develop means of getting
them early to realize the unity of all
life & to be considerate. The influence
of mass impressions tend to divisiveness
if not guided. Fit in with criticism.

Marx's idea of organizing society
by decades.

Also that causes are usually
effects of some thing, i.e. circular or

two-way. Silver two-way time. All a unity.

Ambition is a euphemism for envy, especially in U.S.A.

The group ~~from~~ 40-60 yrs of age is especially powerful because in addition to the wealth it is producing, it is the group which inherits most of the wealth of those who die off. Also by then it has accumulated & digested a fund of psychological experience re management & environmental relation.

Ancient wisdom ends to the wisdom workings & ∴ to good accumulation of talent

Oct 14. Fat people are invincible because fatness is an indication of adjustability. Body puts on fat instead of becoming sick

with accumulated food excess.

Education ought to include how to
choose a mate. It should include

Relations

A. with God, transcendent & immanent

1. Self-realization
2. N. V. R., altruism
3. Altruism toward all animals & nature.
4. Science (impersonal & intellectual nature)

(a) physics & chemistry

B.
✓ (c) hygiene - cleanliness, food diet,
bodily cleanliness, environmental
cleanliness & order

(d) sex relations incl. how to choose a
mate

(e) money

(f) imagination & science, lifting of
frames & of relations

(g) mathematics

(h) language, own & other } expression
as spoken language } understanding

(i) art, - doing & appreciation

(j) Scales of values, Differences

(k) civilizations

(l) organization.

Drummond & training in word
discrimination. Why not watch
people as well as landscapes for this?
took up of H. Palmer on this.

Write article on self-education
with intelligent attitude, a village can
be a minority. of a Sweden. The
attitude could be passed on by a few
leaders (Brahmins)

bid Brahmins act as coordinating
information
integration for village units?

In my talk at W. City Club I can discuss
R.T.C. in relation to the real struggles & emphasis
in the latter. At Com. Club I can
describe Gandhi's method & strategy of
N.V.R. At F.P.A. I can bring in Gandhi
to see the ^{re} nature of & test of his demands as

a part of the events leading to it. Try
to give not only the events but the
psychological meaning of them.

If a people want complexity in their
lives and a sense of mastering it, let
them study, for example, their own
bodies or the wonders of vegetable life
or of optics, the beauty of clouds, ecology,
rather than putting up furniture &
clothes.

Money economy does not create
confidence. I'm always wondering that
there shall be a money profit or money
return & that it shall be immediate,
although in fact confidence expresses
itself necessarily in many forms, it
is like putting confidence, faith &
trust into a load of P. accounts. It

always limits & cripples it and shortens its duration, and may even kill it.

The general tone of Mr. Edward Thompson's letters to London Times are that all articles and speeches by Americans on India and the Far East are incorrect, and that if they criticize Britain they are anti-British. Also that nobody is entitled to or can accurately discuss the Indian situation except an Englishman. That not even an Indian can do so accurately. That the Br. news despatches are accurate, dispassionate and complete. That the vast majority of Br. news & opinions toward India are all just history & that the Br. do not do such things any more.

As to Hoes' "What is European

Civilization: X's failure to talk about
kindness to animals and about spirit in
animals fitted X nicely to be the
enemy of Europe, or helped Europe to
adopt its attitude toward Europe.
He doesn't say so, but that follows
from what he says about European
attitude to Nature.

The Br. Imperial Conference has served
to reveal vividly the divisions in Br. and its
lack of leadership. ∴ weakness.

Gandhi's revolt vs. modernity coincides
with and is a reverse of a supplementary
~~aspect~~ of movement corresponding to the
upset in science by vitalism in biology and
relativity and quanta in physics. The
limits of science & of its material ex-

mania (melancholy) are now appearing - Cf. J. M. Sullivan. In so far as melancholy is product of capitalism & economic desire, its movement attends a weakening of capitalism (Russia, war, credit, ex. duties, fall of price, debt burdens).

The ^{salient and most developed} characteristic of the European mind is its attitude toward nature (science); of the Chinese mind, its attitude toward man (Confucian morality); of the Indian mind, its attitude toward god. Each culture has its own peculiar techniques, skills, knowledge in its own field.

If in a civilization where ^{selection} mating is done by people for themselves, not by parents, there must be a sound training in how to make wise choices. Taught ^{partly} before the emotional

experiments of integrity.

If confidence or trust is the reality behind money, then ought one ever to borrow money? It is asking people to indicate their trust in a certain way, but it ought not to be done unless one is going to use it for creative purposes.

One must create trust partly by doing or producing something immediately useful to people.

Oct 18 - Love and example ~~counts~~ more than organization, in things of the spirit &c.
also in all things.

For Nov. 15 talk have on Grand Mirra's letter, Negotiations correspondence, Pichawan report, ~~Statement~~

by Henry, Stephen Gregory & others in violence, Y.I. re
today papers, L. Times of Sept 24,

Strickland may try to attack "the gaudier
legend".

Oct 21. Size & kind of social & ec & polit
organization can ~~help~~ mitigate or
aggravate the evils of money. One of
the reasons why money is so bad is
because it operates at such long distan-
ces. The ^{very assumed} need for long-distance ^{credit} money
operations makes the use of money
much more prevalent in total amount
& over more kinds of control, of interpieces,
of valuations. Makes its effects more
intense. So a village economy
would greatly decrease the need for ^{printed} money,
as confidence & trust exist
without it under such conditions.

Butter is possible then, & that both
eliminates money and brings more
reality & truth into the whole eco-
nomic sphere. Probably caste rules
also would help.

We need not give up machinery.
But India with N.V.R. understood
among the poorest ^{& with village system & sound} can control
machinery & ^{modern} capitalism

between industry
& agriculture.
With N.V.R. and villages, socialism becomes
concrete & largely unambiguous. Of course
~~rule~~ ^{rule} for ownership of large machines.

Machinery can survive in India
only if it is made to serve all, to
provide a higher standard of living and
leisure for all. If it does not do
this, campaigns of refusal, of boycott

of boycott & non-cooperation will make it impossible. There must be a reform of the money system, of nationalism, of economic organization.

~~Sir~~ John Sord Montague of Beauchamp
 "Transportation is civilization."

Is not the move for self-determination in every little group all over Europe an evidence of the move of large-scale forcible organization?

In India the depressed classes have no elected representation in the Indian central legislature. Responsibility for this is on Lord Chelmsford & his colleagues.

A scheme for investments

1. A fair proportion of bonds to stocks
2. ~~Having~~ ^{Geographical} distribution
3. Never buy Govt bonds & notes
4. Have, for depressed times, some savings ^{ins. co.} bank [^] stock.
5. Have ~~for~~ ^{majority} in stuff that will not be directly affected by foreign trade.
6. Have some of each of these:--(a) RR, (b) tele & teleph., (c) oil, (d) gas & elec power, (e) ins. co., (f) chemical, (g) cement, (h) steel, (i) machine tool, (j) automobiles, (k) ~~modern~~ food products or distribution (l) Auto Co.; (m) moving pictures
7. Choose only tried companies and try to know something about managers, officers & directors of each co.
8. Know also business ratings & accounting
9. Where possible take up rights

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Under a money economy, machinery makes more than can be sold locally. This necessitates foreign trade. As foreign countries also develop machinery, the result is a protective tariff to prevent shut-downs of the machinery. This results in raising prices all around and making life immensely complex. A tariff seems to measure the cost of the overhead of local machinery. The U.S. is the highest because most machinery is in the U.S. England did not need a tariff for long because it sold to parts of the world where there was little competition from others & no back-competition from her markets. I.E. she sold much to raw material ~~to~~ markets. (?) The workers in industrialized countries have ~~so~~ little leisure & have lost the inner attitude that gives the direction to

leisure & thus gives it value. So how is
all that superior to hand mfg. whose
production is limited to local markets.

Machine power has been valuable,
for it has developed science & power
over nature. But it needs control.

U. V. R. can give part of that control.

Money reform & small scale organiza-
tion can complete the control.

Under such control machinery can be
compelled to ~~serve~~ ^{serve} the masses & not
the few. Then the standard of living
can rise without undue complexity.

Probably money is a correct symbol
for the kind of credit or trust in which
the time element is essential or most
important. When you must have
something 'at a certain time from a

stranger, then you need money. Thus time & distance both come in. But where time is not limited, or ~~is~~ the person is not far off, - then other elements of trust come in. They come in, indeed, even in the ~~same~~ money situation, as witness personal character of great financiers and infamously merchants.

Money is now used in part as a symbol for energy expended, but it is not accurate for the purpose.

Borrowing money is living on the strength of another.

Power machine industry does produce more goods, but under capitalism, at least, it produces less general confidence & trust. I. Regarding such trust

as a part of the worker's total wage
or salary, he is not so very well
off under industrialism.

God is my employer.

In so far as the present depression is
due to a limitation of Eastern markets,
it may compel greater efficiency in the
West and also a greater concentra-
tion on the home market.

Ford's insistence on the value of
accuracy and exactness in education's
round.

Machines are not mere extensions
of man's arms, for they do not use
his power but much greater
powers. A tool, originally, used

only man power & was movable & unattached to anything. But that is not the modern definition of a tool. A tool is detachable, however,

If cause & effect are two-way or circular, then why argue vs teleology in biology?

People have as much right to destroy salt or burn cloth or tear down a Bastille as Ford has to scrap his plant. The material structure & equipment & apparatus of life must be changed occasionally. Material is not moral, nor its form. But its use is moral. Violence lies only in the spirit & purpose. Both in the 1840 cloth burning & the 1930 salt attack, Bayne was

trying to end the violence of the
English govt.

Ruling class keeps two political parties
running a sham battle, & keeps everything
complex, + lots of talk, - so as to
keep the status quo & no direct
action.

Since money is a symbol of trust & confidence
we need not be so worried about saving money
for old age. If ^{all our lives} we have so lived as to
create such confidence, trust & gratitude toward
ourselves we may be ^{usually} sure that it will
return to us in time of need, in tangible
form.

Parliamentarianism tends to eliminate
the power of persuasion by action and

example, and rely entirely on persuasion by words. That is psychologically incomplete & bad. Tends to be wholly inane.

In big organizations a parliament discusses not "what we will do" but what we will have others (the permanent govt administrative staff) do for us, or what we "will permit" them to do.

In a small group, discussion is healthier largely because it is to see "what we will do", & it is followed out by action. Also it deals with actual knowledge of people & events, - not mere hearsay.

Francis G. thinks that to refuse to vote is defeated, except on basis of ^{4 as part of} a self-purification, ~~but~~ and that to vote is better than violence and as a form of persuasion will lead to something better.

But to me it seems to be a cooperating
with ^{an intentional fraud} a psychological mistake, ^{an intellectual} and
therefore is a mistake & cannot bring
about improvement except to prove
the error by very excess. Some
cooperation with mistakes or imper-
fection is permissible on basis of
endurance, but not as a consciously
chosen method of attaining something
better. Cannot reach good by evil (intentional)
means, tho you may reach good
in spite of evil means, by reason of
stronger forces alongside.

I prefer to refuse to vote & to do
something instead to promote small
scale organization, adherence to truth,
knowledge of nature of present errors,
N. V. R.

One reason why women are so conservative about food is because they think new foods require new culinary skills & devices or cost more. Can't make the effort. Also do not want to think. Hook it up with desire for beauty, good teeth, ^{desire to} stay young, to avoid expenses. ^{Food & sex are two strong instincts} ^{∴ very conservative}

Oct 25. I judge that Br. die hards are scared lest the divisions of Br. opinion in regard to India will creep out in the R.T.C. so clearly as to make the Indian delegates realize the Br. weakness and raise the ante and perhaps go home and whop it up with Gandhi. If they see that Gandhi is really stronger than Br., they will do that to save their own skins at home, though it

would only come about after they got home and after prolonged thinking. The Moslems, including Jimmah, would be most apt to do this, though Mosley might also. They would figure on help from Germany to do the industrial rehabilitation later. They may see that Br cannot square them unbecomably even financially.

Sastri's willingness to allow Br to retain control of the army in India, as shown by his speech in Manchester, shows that he has none of the Gandhi mentality but has all the old European state-ideology based on fear. In addition he has the Indian ^{old generation} timidity. Tagore also has it.

Re property and H.V.R., we cannot make a dividing line between spirit and body or material things. If it is possible for material things to be used wrongly that means not a dualism but an obscuring or confusion, a mistake. We cannot say that cloth is noble because human toil has gone into it, or if it is noble it is no more noble than the product of God's toil, - e.g. mud. Mustn't indulge in the ~~realism~~ "pathetic fallacy." Cf. Gita warning not to be attached to the fruit of works.

If. Tagore's position as artist & his use of things in consequence, with that of others.

Re Haldemann Julius article on my
correspondence with Sinclair: - How far
is the glorification of machinery & indus-
trialism of Sinclair & H.J. due to the glorifica-
tion of it by the capitalists who have
made such glorious profits by it? There
is an ideology of industrialist & machinery
boys as well as of capitalists.

Re N.V.R., it would not become general
& always in use by little groups, because
people are lazy and bound by habits.
They would have to be deeply stirred &
~~at~~ it would have to be a big & simple
issue to move a number of people to
joint action of this sort. Also the
N.V.R. alone doesn't settle problems.
It simply compels thought

There is an idea that the Indian politicians do not represent the masses & are an "insignificant minority". Were the Br. barons who won Magna Charta from King John "insignificant"? If ~~Irish~~ Ulster does not have to unite with Irish Free State, why must Indian States unite with Br India in a federation? ^{states} "Would find it desirable because they have no reports, so a free Br. India could put economic pressure on the States."

In order to choose a male wisely the child ought to be taught to value ~~and~~ the important characteristics, & how to detect evidence of those qualities, & to go with such young people before the excitement of sex does.

i.e. before 16.

May not the essence of capitalism be not
good nor organized wage exploitation but the
mistake about money as a symbol? With
that corrected the wage system could straighten
it out, international debts & credits also, &
also exploitation. Desire would persist,
but it could become desire for reality
instead of for counters <sup>Does that mistake not create
large scale organization, controls,
etc.?</sup>

If as Stokes suggests, waste is
the failure to make the best use of things,
then most nations are very wasteful
because they do not use their money
& belongings to create human confid-
ence.

Tariffs are evidence of the com-
plexities to which the State has become
an instrument of economic forces.

Money has become so powerful just because it is at least a partially correct notation or symbol for a reality, and the symbol having been found it becomes subject to mathematical treatment. Of other powerful measures of wealth, symbols e.g. the differential & integrals in calculus. First a concept is formulated & then a symbol made which is adequate & capable of manipulation.

The Br now are fond of saying to the Indians "forgive & forget, - those evil things are all in the past". It sounds bluff & hearty & decent, but are the Br. equally ready to forget the interest on the bonds etc which are based on all these old evils?

Nov 6

Be righteous indignation, if you believe it is valid you must be willing to lend the crowd with it. But the crowd is psychologically healthy in that its actions follow swiftly and almost correspondence with its feelings. So if the crowd feels indignation it will do violence, for indignation is a species of anger.

Indignation may be righteous only in so far as it is being true to oneself. Be true to yourself so as not to to oppress and have inner conflict. Does inner conflict result in inner ^{or anger} fear? Probably yes, if we do not know how to integrate it or sublimate it. So fear represents a (sub) consciousness of ^{wasted} lost energy.

Perhaps Christ's condemnation of the

Pharisees was due to his being a young man and not having yet fully integrated his vision into action.

Indignation is better than cowardly silence. But is righteous indignation supposed to issue only in words? If it is to issue in action, the action must be violent if true to its origin.

Anger always means trying to drive back or away a threatening force. It creates a conflict at the same level as that force. Poor moral mechanics must rather try to divert and use the energy of that opposing force. Refusal may be necessary as a first step in the diversion. So may superior physical force if it is not frightening. Not all superior forces are frightening. (1)

Andrews condemns the 1921 cloth burning, but it at least had the virtue of energetic action, whereas Tagore had no proposal at all to meet the threat of Western violence. This action may not have been of the best type, but it was true to the underlying emotion of indignation.

^{Miss} Sister of Gordon said last night that she did not believe in righteous indignation. She also does not believe in violence in guardian cases because it puts the woman in a very wrong situation, in that, if adhered to, it compels the woman always to rely on her protector and make ~~the~~ a man who is physically strong and quick to violence. Fine women do not want to make such alliances.

said.

Quote from My Times of Nov 5. From
Ride Memorial Lecture at Cambridge by
Sir James Jeans, British Astronomer.

"Neither biology nor engineering has
been successful, Sir James said, in
helping to fathom the mysteries of the
universe. Nature, he declared, is more
closely allied to the concepts of pure
mathematics, which he called 'structures
of pure thought'.

"To my mind," said Sir James,
'the laws which nature obeys are
less suggestive of those which a
machine obeys in its motion than of
those a musician obeys in writing a
fugue or a poet in composing a
sonnet. The notions of electrons and

atoms do not resemble the parts of a locomotive so much as those of dancers in a cotillion.

"If all this is so, then the universe can best be pictured — though still very imperfectly and inadequately — as consisting of pure thought, the thought of what for want of a better word we must describe as a mathematical thinker.

"We discovered that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds — not emotion, morality or aesthetic appreciation, but a tendency to think in a way which for want of a better word, we describe as mathematical."

"Sir James, who as an astronomer has explored the frontiers of human knowledge, reaffirmed the belief of Bishop Berkeley in the early eighteenth century, that 'all the choirs of heaven and the furniture of earth, all those bodies which compose the mighty frame of the world, have not any substance without the mind.' " -----

"Sir James reverted to Plato's image of the shadows 'to explain the inconsistencies in the present theories of space and time.'

"Just as the shadows on the wall form the projection of a three-dimensional reality into two dimensions, so the phenomena of the space-time continuum are four-dimensional

projections of realities which occupy more
than four dimensions.

Nov. 6. I am sure that small-scale
autonomous co. organization is right.
The great gap in ~~the~~ West between
producer prices & prices to ultimate
consumers of agric. products is due
to this & long hauls. Large organiza-
tion means distant ^{i.e. ~~several~~ classes} markets, long
hauls & many middlemen. Cooperatives
only mitigate it slightly. I think
that probably large scale organiza-
tion is due about equally to money
& to machinery. Correct the wrong
money symbolism & the violence of
gouts & then much of the evils would
go.

Nov 6. The news in tonight's Transcript
 about new move to have Princes control a
 federated India "with safeguards" shows how
 desperate England has become. She realizes
 now that she cannot rely on either the
 Moderates or the Moderns, or both if
 they want a free India or are too weak
 to help England. The Princes are a last
 chance, but they too are a broken reed.
 They may delay the game, but now the
 Congressmen will flood the States & take
 the people away from the Princes. If it
 is to be a civil war it will be the
 Princes on one side or Br. India on the
 other. This may be better, but England
 will lose all the more, for now all
 Br. India will realize the game &
 result. Perhaps a few timid Liberals
 will try to play with the Princes,

but the name of most of the Princes
has been too smelly for a long time.
Mysore, Hyderabad & Bawda may
hold out strongest. But this time of
events will reveal the B. game
very clearly to the rest of the
world & will help lower B. prestige.
The Maharajahs have smelted badly
all over the world.

Consider the effect of the helplessness of
certain Englishmen.

"India and Us." ^(6d) by Carl Heath
Friends Book Centre Euston Rd, N.W.1. London
By same author (Mansel Way, Ouslow, Guilford)
Pacific in Time of War 2/-
The Free Spirit 3/-

p. 11 "We are no divine judges depending on

the competence of man to use the qualities that belong to the shining God within them."

p. 12. "There is one evil that ever journeys with the spirit and the actuality of civil, political, and social domination, and that is the lack of a deep inward courtesy, of simplicity and consideration and a divine respect, in dealing with other human souls. This lack never marks the great man, but it clings to the situation which domination of any kind creates. Courtesy is a product of spiritual imagination, almost impossible where an element of exploitation, or self-conscious superiority, or overrule, exist. ---
 --- "Politeness of manner is no evidence of a courtesy of soul. It does not indicate any effort at imaginative understanding of

the other. It shows no welcome to the wonderful complexities and differences of another culture, nor any primary wish to know and draw out the fine life of another people. It acts according to an accepted social standard, and not by the instinct of a living soul."

"-- "We have developed scarcely any consistent philosophy of humaneness."

The Indians have. The Indians feel that the lack of evidence that X could ~~for~~ was kind to animals is a great defect in him.

Each person must ~~do his own~~
~~manual labor~~ & keep his own surroundings
^{quintessence} clean, do his own personal manual work &

contribute something due to the manual labor of the world, the making of material necessities. That will slow up a lot of intellectual work and "causes". But if we do not do so, we become parasites & create resentment thereby. It is no good to think we are devoting all our time to others & get to so concentrate on that. that we do none of our own personal work & load all that onto others. That simply creates resentment on the one side and perhaps gratitude from those for whom we think we work. But such lack of spiritual courtesy & respect eventually causes mistakes on both sides for it creates an attitude of superiority all around. ^{of neither a working with people}

In my opinion the idea of specialization has not been carried too far. The idea that intellectual work is superior to manual work's

wrong. Intellectual work, ~~is~~ if sound & valuable,
is in the nature of planning for future action.
Preparation for action is not superior to
action itself. The idea of specialisation
carried too far results in ~~poor~~ ineffectual
groups and ineffectual nations & parasitism.
Since we are born as self-subsistent entities
& not, on the bodily side, specialised like
organs in the body, we must, ^{each} do our
own bodily labor at least to a certain
extent. Perhaps this ties up with
the wrong organization of capitalistic
society.

Plan my Sat speech partly to
offset the probable moves of Pres. Gout at
R.T.C. D.E. If they are going to use
Primer as their puppet & the Federal India
idea, make it clear what is the game.

& help people to understand Beyer's tactics & the policy of them. Also try to provide against the resentment as Beyer that will arise when he refuses to accept the R.T.C. settlement. I insist on his practicalness, his idealism, the value of his method, the soundness of his thinking, & the real meaning of B's claims.

It is said that the present difficulties in India are psychological. They are, in part. Indians are tired of B's talk about "true friends of India", "sympathy with Indian aspirations" and "good will". They want action to square with words. If the past is to be forgiven and forgotten by Indians, ^(of India, the Government) the B's must on their part "forgive & forget" Indian ^{will} debt in large part,

It is said that Indians don't know
how to work out their political
future. Yes they do. Non payment of
taxes & saying no by Satyagraha.
"Indians want to foreshorten history."
Yes, and they are now doing so. If
you don't believe it of attitudes of
Mr. but interfere with what it is
now, of Round Table of Jan & Sept

Priests learned how to control &
manipulate human trust, confidence
& faith before the bankers did.
Religious symbols are different from
financial symbols; not so quantita-
tive & mathematical. ^{things} Yet, some
attempt to make them quant-
itative, as in prayer wheels, candles
to Virgin, absolutions in middle Ages.

& to less extent telling heads or roanies.
 By reason of matter quality, financial
 symbols are more effective in some
 respects & less effective in others,
 than religious symbols. Re religious
 symbols of Coomaraswamy article in
 Internatl Studies. Religious sym-
 bols used more by few, the priests,
 while money symbols used everywhere.
 See F. Lajoin on Notation History.
 See also Engel But on Notation.

People who undergo similar experience
 have some mutual confidence.

Re analogy between religion and
 financial faith & credit, of the way
 the religious priests presented heretics
 with the way bankers present Reds.

Because money relates to that part
 of credit that deals with time & matter.

ials, it should be limited to the
total amt of useful materials in esse
and in process. Perhaps can measure
those in process by inventories ^{or by}
power being used in factories & ^{a truck} trans-
portation. It is this relation of
inputs to output which is behind
the gold theories of Cassel & Strickland.

A great deal of commerce is done
not because a district or country cannot
produce the stuff itself, but in order to
give work for transport, - Rys & ships
transport ^{for} can compel it. For
example Rys rates to seaboard are
cheaper than between intermediate points,
thus compelling distant sales.

Part of the Russian hatred of

capitalists is due to the inner weakness and fear of temptation to become capitalists themselves. Capitalism is such a subtle and powerful & plausible temptation. It does have some virtues associated with it. Money is a partially valid symbol for trust.

In religion I must use the scientific method & test & verify hypotheses by experience.

Perhaps one explanation for Krishna's order to Arjuna to fight is because the Gita is a melange of different philosophies & perhaps not all completely thought out.

Solomon Ka Dinizulu
Chief of Zulu People
Zululand.

Reginald A. Reynolds
8 Fairdene Road
Coulston, Surrey, England

H.T. Tatchell. Problems of Life.
p. 78. Doran NY 1914.

"African language and weaving
are a legacy of slavery, humiliation,
and disrespect for human dignity —
— one's own and that of other people."

What is called "acquiring a sense
of political responsibility" is often
being corrupted by political teachers
evasions, flatteries & greed, or being

could by its numerous subtle threats,
or discouraged by its impossibilities
owing to vast organization &
bureaucracy —

Trust (confidence) can be
expressed, ~~as~~ symbolized, & made
effective partly by money, partly
by barter, partly by systems of
social, ec. & political organization.
Size of organization counts here.
of Soviet system and village
system of India as examples of
this, as distinguished from capital-
istic system.

Sir Charles Eliot in "Hinduism
and Buddhism" tells us that many
who have spent their lives among

what they consider inferior races
are uneasy when they retire and
settle at home. "In fact, Euro-
pean civilization", he says frankly,
"is not satisfying, and Asia can
still offer something more attractive
to many who are far from Asia in
spirit". p. 96.

Although large organizations may
be necessary, they should be loose
integration of largely autonomous
units. Different type of integra-
tion

"Economy does not mean parsimony
but value for value. Not a question
of less spending, but of spending in
the right way" - J. P. Berra.

Quotes from "Moving Forward" by
 Henry Ford (+ Controller), Doubleday
 Doran & Co. ^{N.Y.} 1930.

p. 156. "There is no point in centralizing manufac-
 ture unless it results in economies. If we,
 for instance, centered our entire production
 at Detroit, we should have to employ
 about six million people. That would
 be far too many people to gather in one
 place only for the making of a single
 product — the six million people
 should be spread all over the land
 in order that every community may be
 made prosperous by their savings and
 expenditures. A product that is used
 all over the country ought to be made
 all over the country in order to save
 both transportation and to distribute

of
 later

buying power more evenly. For many years we have followed the policy of making in our branches whatever parts they were able to make for the area that they served. A good manufacturer who makes himself a specialist will closely control his production and is to be preferred over a branch. Therefore we let out as much work as we possibly can and will probably continue to do so as long as we find coöperation.

~~"At the moment of writing we have, as I have said, 5,100 independent concerns~~

p. 157. "The small independent company has a wide field open to it as supplementing the larger company.

and it is not out of the question to conceive a general set up in which the central company would be more in the nature of a laboratory, assembly plant and general clearing house of ideas and money than a centralized producing unit.

"The eventual ideal is a complete decentralization in which most plants will be small and so situated that the workers will be both farmers and industrialists. That would make not only for a more general independence on the part of the individual but also would make for cheaper goods and cheaper food. The present distinction between industry and agriculture is a temporary one brought about by

of which
Cuba

the restricted areas in which power
formerly could be had. When
power will be available everywhere
through electric lines then industry
and the workers in it will be set
free. The industrial city is only a
passing phase of industry."

p. 29. "A company must do more
than keep its plant and equipment
in repair. It must continually be
changing them to meet changes in
design, materials and methods of
making - not a single item of
equipment can be regarded as per-
manent. Not even the site can be
taken as fixed. -----

-- "A business is not really solvent
unless it has a reserve in money which

will permit it to make any needed changes at once and out of its own money. A business is financially unsafe if it has to borrow money to meet the needs of progress. For it cannot pay off the loan out of profits and at the same time provide a new reserve against more changes in the future without charging more for its product than it should charge. --- (p 50) A reserve in money is just as necessary as are the tools of production.

p. 34 "Machinery driven by power is only a tool. ---- A foot rule is a tool, but it does not save labor in the sense of destroying jobs. Without the element of measurement we could not have industry. A chisel does not save

labor; it enables a man to do what he could not otherwise do.

p. 35. "Most of our important machines today do not save labor except in a larger sense. They either do things which could not be done by hand, or which could not be done at all, had not the machine come in to make the product cheap enough to touch a universal demand."

p. 36. "These machines are therefore more than mere extensions of the human hands. They are labor saving - not labor saving."

p. 70. "I have often thought that if the jobless who are at times in the big cities would set to work at work they see everywhere waiting to be done, they would quickly find

that they had made good jobs for themselves. ~~The~~ work is always there, but what men want for is employment. It is not their fault; they have been taught for ages that it is employment and not work that counts. An employer is usually a man who has tackled the work; an employee is usually a man who is satisfied with the security of a job on another man's work."

p. 89. "Anyone who stops learning is old - whether this happens at twenty or at eighty. Anyone who keeps on learning not only remains young but becomes constantly more valuable - regardless of physical capacity."

p. 90. "Anyone who is satisfied with

the progress he is making or is inclined to be thankful for having arrived at his present position is old."

p. 43. (Re results of business.) "No activity that periodically lets down a nation, or that repeatedly commits the same error at the public expense, can be called successful. --- whatever breaks down shows wrong design or poor management. Business, however exalted by financial power and commercial power, cannot be made an exception to this rule."

p. 309. "Agriculture is now becoming the basis of the new cultural era. What we have thus far done with coal tax we shall soon be doing

with cellulose. The farmer will be linked up with great industries, and a greater production and importation than we have dreamed will be necessary.

--- "The very pressure of real wealth on the signs of wealth - that is, on money - will reform the money system into something bigger and more useful. The enemy of money is wealth, and wealth is gaining the ascendancy over money."

Prof. Einstein Defines 'True Value of a Man'

BERLIN, Oct. 18 (AP).—Professor Albert Einstein, of relativity fame, asked by a German newspaper to contribute to a symposium of one-sentence philosophic beliefs by leading German thinkers, wrote:

"The true value of a man is assessable by how far and in what sense he has succeeded in achieving freedom from self."

The desire to be "respectable" is an indication of fear of herd-pressure and should be eliminated by every Subjugator. This is largely at the bottom of most of the labor failures. The leaders are too respectable. They get corrupted by the valuations of those more powerful.

I - UVR took mission, answer CFB's

query. Habit & business will prevent UVR. being used constantly. Also the new U.V.R. will not solve the trouble. It

merely suggests a solution, partly by increasing the strength of the winter & partly by compelling more thought.

Usually the Subjugator must have some tentative program worked out for a solution in advance.

Perhaps Samadi (self-evaluation) is a

result of certain actions & ^{inner} attitudes. Cultivate
the latter & the salvation will come. N.g.
to strive directly for the salvation.

Michael Pyne's "Power of India"
is interesting in ~~showing~~ ^{reflecting} the present
intelligent Br. official viewpoint.
Admits Br. sins & stupidities but
says they are all past history. Present
Portugals are all incorruptibly
honest & fine. Doing a difficult job
with noble patience. Admits good
reason for India rejecting the West
but calls all the Indians who are
doing it cunning, revolutionaries,
cheap politicians. Of course English
men are not politicians but
statesmen. The Viceroy is noble
because he tries to learn what

common people think. In ~~the~~
Jawaharlal's character blackened
for future use or because he
went to Harrow & Cambridge & is
a ~~teacher~~ "savage". Accounts of
Amestondo, Jawaharlal & Gandhi
all full of deep prejudice. Her
g. to Bapu is black. Why does she
claim complete sincerity & accuse
him of insincerity. Why does she
expect him to be completely frank
after this usage & after she
has spent 2 yrs among Bapu's
opponents?

S. Africa will not oppose Br. at
Empire Conference because Africa is
now about to become the centre of the
Br. Empire. So S. Africa has been told

is ready to help, & probably has been promised
favors. This shows up the real character of
the Empire. It is based on the exploitation
of weaker colored people.

Br. are busy trying to slander
Jawaharlal so as to profit thereby after
Gandhi dies.

see Act of Interrogation by Hamilton,
Kegan Paul.

Stirling, Calvert, Darling.

The invention of money made people
think they could separate part of trust
from the rest, and could pile it up and
gate it and acquire it, ^{merely} by manipulating
the symbols. So that enormously

The love of money is root of all evil. The very nature of money stimulates such love. Capitalism is the love of money is the root of all evil,

stimulated greed. This is the evil of capitalism. By taking the symbol for the reality it has emphasized and cultivated good and divisions. Money tends thus to divorce faith (and eventually the spirit) from the details of daily life. ~~It~~

Yet capitalism does have some truth in it, because money (the symbol) does truly represent a part of credit & trust. Also the invention of a symbol which could be treated mathematically was a very great use to man. Money will stay, but its place will have to be much restricted.

Nov. 18. It is interesting that the West, which is supposed to be so practical, refuses to face the practical



A GALLERY OF FAMOUS MEN IN THE STUDIO OF AN AMERICAN SCULPTOR: JO DAVIDSON'S MODELS for His Portrait Busts of the Late Myron T. Herrick, John D. Rockefeller, Premier Mussolini and Andrew Furuseth on a Shelf in His Studio in Paris.
(Times Wire World Photos, Paris Bureau.)



STARS ON THE EUROPEAN HORIZON

Sermon on the Mt., but prefers to talk about the credal, & semi-philosophical parts of the N.T. ^(imposed to be philosophical) The East, however, accepts the Sermon on the Mt. as the best & most important part of the N.T. & quite disregards St John & St Paul. a

(no money)
missionary spoke of this to me. C. F. A.
thinks it is because the West is
dodging the implications of the
Sermon on the Mt. & thus shows
its ^{own} ~~weak~~ moral weakness.

The opening speeches of the Indians
at the R.T.C. seem to mean that
they would go with the Nationalists in
case of a march next spring or summer.
They desperately want to save their
fortunes but they also ~~are~~ are very
much afraid they will not be able
to persuade the Nationalists unless they
bring back tremendous concessions.
The Br. won't believe them enough,
think of it as mostly bluster, & rely
on the official report from Viceroy.
These beamontes are too stupid to realize.

Charlie thinks it will be slow business to get the English out. I doubt that. Once the crumple comes, ^{enough} ~~the~~ servants will run away ~~and enough~~ to frighten the Dr. If even Charlie needs as much service as he does, the govt Britishers will not ~~and~~ ~~and~~ less than they are now accustomed to. They will not lose their pride till after they have to leave the country. Their pride will create the revolt which will drive them out. ~~the~~ Jawaharlal may do much to help Bapu to reduce the army to almost nothing.

Nov 21 Lord Reading & Lord Peel's statements in India will stiffen the Congressmen in India.

Is not the obstinate clinging to in-

indignation by liberals a result of and
indication of the extent to which they
are divorced from action and loathe to
attempt ^{action} it. Many of them are even
afraid of action. Instead of acting
they want to blow off all their
steam in words, and then to
justify themselves they call it
"righteous indignation".

The action involved in L.V.R.
may be a big factor in creating new
valuations.

Nov 27. ^{9/1} ~~As soon as~~ you start with the assumption
that you are ^{morally} better than another, ~~you~~
(i.e. pride) and proceed on that basis,
 sooner or later you end up with oppression
and cruelty of all sorts. This is what

happened with Rome and with England. It ends in ruin. Is not England's prosperity a source of moral danger, in that her reputation has tended to make her expensive or arrogant & proud? The humblest people on the great continents, of Russians, Chinese, Indians.

Does not such an assumption of superiority on the part of parents tend to make trouble for them later with their children. They fail to regard their children as independent souls, as separate manifestations of God. The ^{physical} helplessness of children should never be interpreted as moral weakness or inferiority. We owe them help but also complete respect from the beginning.

This same assumption of superiority by America and the rest of the white race

inevitably results in war. And because
~~this~~ ^{this side} it is so strong now, because of money and
machinery & science, war in the near
future is inevitable. Only the humanity
^{from} of suffering will cure it.

The world shall inherit the earth because
the proud end up by exterminating each-
other by war, by economic competition, etc.

J. A. Hobson says unemployment and
trade cycles are caused by ^{raising} wrong distribu-
tion of money as result of investing
too much money into productive
equipment (i.e. machinery). Thus
machinery causes unempl. indirectly
as well as directly by technological
unemployment.

Elmer Root address before Council of
Foreign Relations. N. Y. Times Nov 29,
1930. -- "Civilization proceeds by changes
within the individual and not by
any compulsion that is exercised."

--- "No improvement comes by compul-
sion, ---" And I think when we
have studied the history of internation-
al relations we must come to the
conclusion that underlying improve-
ment in them is not the reaching of
written or oral agreements, not the
making of treaties, not the intellectual
understanding of reasoning, but it is
the enlargement and elevation of
standards of conduct within all the
countries in all the civilized world."

Re. Bapu's inconsistencies at time of
world war, by urging the Indian villagers
to fight with Br. he may have hoped
to help villagers to get rid of their
inferiority complex re British. If you
help ~~you~~ anyone in order to win their
gratitude you must help them in the
way they want, not in the way you
think is good for them. ~~But~~ Probably
Bapu was entirely overcome by war
propaganda. But if Germans were
enemies, why not ~~do~~ try to do good to
them as well as to British? ^{What could he do?} He did not preach
hate against them.

Buddha taught & practiced non-
violence as a policy for individuals. He
did not suffer from its practice. This
is probably also true of Dao Tzu. Jesus
Christ also taught and practiced it and

suffered from practising it, ~~probably~~ perhaps because he emphasized the element of resistance more than Buddha did. While Christ's recorded words do not make it clear whether he thought of it as a purely individual or a group affair, his followers took it as a group discipline in respect to their religion and social life at any rate, and they offered corporate non-violent resistance to the Roman government steadily for about 300 years. But it was mostly on religious grounds, - ^{slightly} ~~partly~~ economic and social. Mahatma Gandhi has taught & practised N.V.N. and suffered by its use often, both ^{at the hands of} ~~by~~ individuals and of governments. He has not taught and practised it merely as an individ-

val affair, but explicitly and in detail as a ~~composite~~, mass, organized, disciplined movement. Also he has perhaps realized more clearly than other masters of soul force the necessity for (sudden), vigorous constructive action along with the endurance in order to drain ~~away~~, as it were, all the human energy of the struggle, away from anger and bodily violence into the beginning of the creation of a better situation, thus making the program psychologically complete. In these respects he has made an advance of vast significance for humanity. It is true that the great advances in the art and science of cooperation and organization since the times of those earlier leaders

have perhaps made Gandhi's step possible. It is true also that he has lived longer than Christ did, ^(this not so long as Buddha) and so has had more time to work out more fully the implications of the technique. Nevertheless, the advance is there and the thanks of the world are due to him for it.

If Gandhi were killed in the course of a non-violent struggle I cannot imagine him saying "my God, my God, why hast thou forsaken me." ~~But~~ If X did not really say those words on the cross, then the fact that his disciples put the words into his mouth shows how they did not understand him. Or if he said them, it shows he had not fully

understood the implications of his
philosophy. I prefer the former
possibility.

Nov. 30. Kirby Page today told me
that the U.S. ambassador in
China told him that there would
be no more armed intervention there
by Western powers, "Hell, no".
Very kind indeed. This is the 19th
year of civil war, more immunity
for foreigners than ever before, more
white people killed, but interven-
tion does not pay. That is an
immense education. China & India
are today proving the futility &
futility of violence. Proving it
to West as well as to East. It will
affect Br. decision whether or not to use troops in
India.

Page raises q. whether Bagan might
 fast in jail because of Indian violence.
 I doubt it, as he would consider it
 unfair pressure vs. British. If
 his feeling of Ahmedabad ~~is~~ will
 take fact as wrong.

I'm working out ^{the} ^{applying} idea of
 trust instead of money, one must
 remember to keep the operations on
 a small enough scale so as to
 retain personal trust. If you mix
 the two you can't fully succeed.
 E.g. the farmer must sell locally &
 not get mixed in the big scale
 stuff. Also one ~~must~~ ^{continuing} create confid-
 ence by complete competence. That
 is a better basis for efficiency than
 competition. Try to serve as

finely as you possibly can, not
in order to beat the other fellow &
get more of this world's money
than he but in order to help
make the world a fairer & more
secure place & to increase the
new total of human confidence.
I help your "competitor" by example
& telling how, as well helping
the customer. The reason why the
corner grocers have failed has been
more their inactivity than their
~~for~~ local dealing. I believe that
even a corner grocer can win if he
is clever.

Kidby Page thinks that the
wonders the Russians have
accomplished are no greater than

those which other ^{nations} ~~people~~ ^{did} ~~have done~~ during
the war, - in industry, agriculture,
etc. But ~~it~~ it is like that also in
being done under a war psychology.

Page thinks, & I agree, that you
can't found a state wholly on
brutal. But he did not seem to
realize that all our states are
founded on the same basis.

If the stimulation of gold theory
prevails at the Bank of Internat'l
Settlement, & if it is false, & if
nevertheless measures are taken on
that theory to release the gold & it
is done & fails because it is false,
then the situation will have so
much worsened that the game will
be far more severe. I do not think

they want to give over the debts until
they have tried the gold racket.

The popularity of the gold theory
in England ~~proves~~ ^{indicates} this. To
give over the debts would be a
dangerous precedent & would
crack the capitalist situation too,
badly.

But I think that they will tinker
with gold first & meantime the
situation will get so bad that
Germany will refuse payments,
that will bring Br. & other finances
& weaken Br. in India badly. The
continued fall in prices will mean
chances of Indian peasant revolt.

I incline to J. A. Hobson's view
that the trouble is due to too
much money sunk in productive

equipment, - too much overhead burden.
That cannot be quickly remedied. Added
to that is defect of money as a symbol.
So India will win.

One of the maxims of Marx which
the Bolsheviks steadily preach is
"A man's consciousness is determined
by the conditions of his life" or
Character is formed by circumstances.
This is true if you include ideas as
one of the most important condi-
tions of life. It is untrue if
we ~~mean~~ limit conditions of life
only to the exterior ones. If that
were true Lenin & the others
prove they do not believe it by
their steady preaching. I.E. They
prove that they believe that

ideas & desires are more important
than exterior circumstance, because
they themselves are trying by ideas
to mould exterior circumstance

The only basis upon which you
can have a village civilization which
is not sordid and narrowing is
when all the people deeply believe
in God & spiritual realities.
Their spiritual belief unifies
them & gives them infinite
inner resources and room for
expansion. Not churches but
religion upon Hindu basis, I
think.

Page thinks there will be civil
war in India as soon as Br

leave, & that it will last 50 yrs. But
 that is an analogy of China. But
 leaders of China have lost faith in
 their old culture, while that is
 not true of India. There it is a
 real return to their former culture
 & roots, strengthened. Chinese
 culture was a system of morality
 & is not so deep & is also sure to
 break.

Quotations from "The Power of India"
 by Michael Pyne of P. Putnam's 1955.
 p. 135 "Culture is the art of living; an
 approach to wisdom even based on long
 experience, cultivated sensibilities, and
 chosen standards. Art, music, literature, even
 religion are expressions of culture. So is the
 attitude toward social relations, and

strikingly expressed by women."

pp. 156-3 "Caste is the result of the amazing stability which is characteristic of the Indian social structure. --- Caste in itself is also a protection for the individual, because it points of group action --- Moreover caste is hereditary. This is another point which offends the Western mind.

"But it should do so is because, under the influence of Christianity, the West has come to disconnect the human form from the rest of nature. It does not, for instance, see the form of man existing merely as a manifestation of matter, precisely as the form of trees or rocks. The idea of the soul, the spiritual essence, is in the West ineptly mixed with the material form - hence you have the

theory of bodily reversion at some future date. It implies a clinging to one form.

"India, on the other hand, sees form as a changing expression, an illusion. There can be no such thing as bodily reversion, according to this conception. The spiritual essence goes on experiencing through many forms. And the form of man is just as much a part of material nature as the form of trees - in substance the same, in expression different.

"I see reproduce themselves according to certain principles of hereditary variation, gradually, perhaps, evolving. Sometimes, it is just possible, there may for some reason be an apparently sudden and violent departure from the stream, which may start a new variation - Now do the same thing."

say India, and carries this principle
again to its logical conclusion in
hereditary caste. Cobble or oak,
Brahmin or banyan; there are forms
reproducing themselves as forms. The
spiritual essence is not confined to
form apart for a period of exper-
ience, determined again by the laws
of cause and effect. Therefore, the
idea of hereditary caste does not afflict
the Indian mind with the sense of
bondage that it conveys to the
Westerner. ---

p. 154. "As long as Hinduism exists,
India will never standardize, and its
tremendous cultural richness is a
consequence of this lack of standard-
ization plus a coherent social pattern."

p. 155. "The East does not believe in democracy of knowledge, any more than it believes in giving a child a stick of dynamite to play with. Always, the East has laid down as a cardinal principle that knowledge being power, moral development must accompany it. ... knowledge is both useless and dangerous without understanding." --

p. 157. "Perhaps the most striking difference between East and West lies in their respective attitudes toward the daring adventurer who tries to pierce through all limitations, all penetration, to a definite comprehension, in this life, of ultimate reality.

"The mind structure of the West, which reflects after all the time level of

Western thought, definitely hampers,
where it does not actually forbid,
such an effort, unless you have a
private income, and don't mind being
called a harmless lunatic, or
unless you can screen yourself
behind the paraphernalia of 'science'
or 'philosophy'.

"India regards this attempt as
the highest and finest aim of
existence, not, in its various final
stages, possible for everybody and
anybody at one time. But an
aim to be so revered that the
man who undertakes this, the
greatest adventure, is cared for -
far as his limited physical needs
go by anybody and everybody.
No one refuses him respect, shelter,

food, or clothing. He does not even have to ask. Although there may be hundreds of imposters, India instinctively realizes that it is fully worth while putting up with them for the sake of those who are genuine.

"This freedom is more priceless than any political institution. Because of this, India has been able to arrive at spiritual knowledge and strength unequalled anywhere in the world. Were India ever to be so influenced by superficial Western ideas as to imitate foolish vagueness, laws and organize hasty distribution societies, it would lose living torches of spiritual wisdom and knowledge, and perhaps even sink to levels of materialistic barbarism."

(by Helen)

p. 166. "Christ, it is said, was misled by emotional, this-worldly pity. He performed miracle after miracle, because his sense of immediate compassion was too strong. In the end, he found that he had wasted himself. 'Virtue' as he himself remarked in one particular instance 'went out of him'. He found healing, even, more and more of an effort; as the Gospels indicate in the story of the blind man whom he had to take aside when his first effort to cure him almost failed. Thus it was finally possible for him to be taken a prisoner. This loss is said to be the reason for Christ's sense of forsakenness at the end.

Though what he said on the

cross is a matter of some doubt, for very strongly the words *Eli, eli lama sabachthani* have two meanings. In Hebrew, it appears, they possess the significance usually given to them by the Gospels. But they are also perfect Arabic without a change of word, and in Arabic they mean: "Lord, the splendour (of light) that (is) to succor me is another."

[I got this from a Modernist.]
 [Cf. Mohammed & Buddha forbid
 their disciples to attempt miracles]

p. 169. "Yoga is a deadly serious business, requiring more courage, more intelligence, more will-power, and even more solid common sense than most of us possess. There is more to it than vague speculation or idle dream. Not less but more,

hard daily grind; not less but, at times,
more discouragement and flatness; not
less but more study, more patience,
more self control. Self-hypnotization,
self-suggestion, a belief that all's right
with the world and everything is
perfectly lovely - is not yoga. Humility,
purity, complete and unadorned
sincerity, that inward loneliness which
permeates the whole being - that is
something of yoga. Nothing is more
quickly felt, more unobtrusive, than the
intense sweetness, the touching simplicity
of the true yogi. " ---

p. 111, --- "As long as Christianity was
strong, its fanaticism, its intolerance,
and its superiority complex, never per-
mitted this - it destroyed other
cultures, or, if this was not easily

done, exterminated the cultured. Out of this comes a curious conclusion: religion in India, while it is and always has been the guiding, governing, force of all existence, was never really a political organization, never really arranged itself into politically self-conscious groups as it does now to some extent. But in Europe it has always been political.

"Because it found its first impetus among the poor and enslaved on the basis of an inferiority complex, it developed, naturally and rapidly, an inferiority complex - Christians as Gods Chosen People inheriting the earth - which only in recent years, as Christianity weakened, shifted its basis to that of race - a primitive but an equally ignorant conception." - - -

p. 222 " The truth about the matter is that India, like Europe, has suffered its invasions, its internal troubles and disruptions - all part of any people's evolution - but it has also a strong unifying force in its culture and spiritual aspiration which is in many respects far more well rooted than that of Europe. It has been united under one rule much more often than Europe. When you look carefully over its history you see that its internal wars were class wars, dynastic wars, rather than religious or racial wars.

" Such wars were conducted by a few people, and vitally intended to compare a few people. Fundamental India was not much affected; there was

nothing, for instance, as drastic and terrible
as the crushing of the textile industry by the
British, or the economic devastation caused in
Madras and Bengal by British land policy."

--- p. 169.-5. "Siddhi, which means may be
interpreted as powers but which means literally
success, do sometimes reach advanced stages of
yogi development. The great siddhi is yoga
Itself. Minor siddhis are quite incidental. Many
instances occur in which the acquisition of
siddhi has resulted in a cessation of
further progress, because the possessor
becomes intoxicated with his powers, and
thus returns to the very state of ignorance in
the form world, and becomes subject to the
form world, from which he was attempt-
ing to free himself." [cf. Blavatsky's Philosophy]

Re Blake's idea as to sex, if each person is only a single space-time manifestation of the one great Allman, and there are no separate eternal souls, then sex union is a symbol of creative valuation of spiritual unity. Its power comes from that. The understanding of this would enable one to engage in it without attachment in the sense of the Gita. It is one of an infinite number of ways to apprehend God.

Is indignation a necessary part of saying no? Can the evil we wish to leave be carefully & fully described without anger? Is not the anger a sign of inner attachment to the evil thing? Making it

necessary to ^{drive it away from us} ~~the way forward~~ } emotionally
 I, ~~break~~ inner attachment due to our
 misunderstanding of its real nature, to
 the fact that it has some good in
 it as well as some evil? Of our
 attachment to money or to capitalism,
 & the indignation of the Communists
 about it. If there is that inner
~~spanda~~ attachment, the way to break
 it is partly by more complete intellectual
 & moral understanding of the evil & its
 implications & results, together with
 the creation of a stronger ^{inner} attachment
 for something else. That makes it
 partly a matter of gradual growth, with
 emphasis always toward the new good
 point of attachment.

When we consider the

Communist for their violence, we
forget that we are upholding States
that are just as violent. They
don't appear so partly because their
violence is not pointed so much
at me & my kind & partly because
~~it is not so open~~ we are used to its
form (police, courts, soldiers, navies,
diplomats, etc), and partly because by
long use it has become subtle &
effective mainly by threats. By
parliaments, talk, laws, ~~and~~ & the
like it is quite effective by falsehood,
deceit, flattery, threats, insinuations,
corruption, bribery, etc. We
~~can~~ have no sound basis for
feeling superior to the Communists.

To be guided in material affairs by spiritual considerations is not necessarily dualistic. It simply recognizes that of the two, the spirit is more inclusive, of more dimensions, more creative than matter; that matter, ^{in a few forms & magnitudes of} can be and are created by spirit via thought and action. Therefore, to be guided by spiritual principles is to be guided by wiser, more powerful consideration, by which the space-time conditions will later be moulded. It is not that space-time and matter is opposed to ~~the~~ or separate from spirit; they are only smaller & ~~less~~ shorter and inferior in a sense to spirit. Inferior not morally but only dimensionally, as to my. Blake is right in saying that body is part of the soul and

is not separable from it except by death (even in death the separation is not real; it is only a change of form or of manifestation). But the body is less powerful & more limited than the soul.

22
Pas In beginning with the Indian delegate to cut down the Indian army but retain the B. force in India intact, B. does not realize how that will show up to the world & make it so much clearer that B. holds India only by force. Also it will make for more resentment in B. ^{India} at having to support mostly B. troops, will create sympathy for India in other Asiatic countries. Will lessen

tendency to militarism in India

In connection with burning of cloth in India, just as courage of violence is better than cowardice, so the courage to refuse to wear foreign cloth, though with some anger mixed in, is better than complete stupid slavery to foreign economic exploitation.

Quotation from "William Blake" by S. Foster Damon. Houghton Mifflin 1924.
 Chap. XV. The Fifth Window.

~~late~~ Initial Quotation

"The drunk with his flaming sword is
 hardly commanded to leave his ground at the
 tree of life, and when he does, the whole creation
 will be consumed and appear infinite and holy,
 whereas it now appears finite and corrupt."

This will come to pass by an improvement of sensual enjoyment. (The Marriage of Heaven and Hell, plate 17).

---- (The Blake's theory of sex).

p. 101. "The first important theory was that in eternity the lover and loved are literally one (Matthew XII, 30). The fall into this world was effected by a series of divisions, one of which separated the male and female. (So Blake interpreted Genesis II, 21-24). Salvation consists in reuniting these divisions; therefore the rôle of Milton, in Blake's book of that name, is the effecting of his union with the 'six-fold Emanation' of his wives and daughters. ----

"But even though in eternity there is no sex, yet here in this world sex has a very important function. It not only keeps man's senses open, his

'imagination steeled, and his Selfhood in
obeyance (cf. Gates of Paradise, Keap [6] 'Let the
Sexual Garments melt / should grow a devour-
ing Windy-sheet', i.e. let man's body should
keep him 'dead' in this world forever), it is
actually a way into Eternity, the only way
left open to the man who has no creative
power in poetry, painting or music!

"Five windows light the cavern'd Man; thus
one he breathes the air;
Thus one hears music of the spheres; thus one
the eternal vine
Flourishes, that he may receive the grapes;
thus one can look
And in small portions of the eternal world
that ever groweth;
Thus one himself pass out what time he please,
but he will not;
For stolen joys are sweet, and broad action is

most pleasant."

Europe, introductory lines 1-6

"Here Blake, as usual, identifies Sex and the sense of Touch. All the other senses in their normal, eternal condition should produce just as much ecstasy; but in their temporal condition they are dead, enshrouded in the flesh.

"Another passage, parallel to the one just quoted [Thel, lines 122-127), enumerates the five senses, Touch bringing out the complaint:

"Why a little curtain of flesh on the bed
of our desires?"

"Tired also teaches that Sex or Touch is the last means of leading the blindest back to the Vale of poetry. The death of the four senses and the cursing of the fifth is represented not only in Tired,

but in the 6th illustration of Job. But the clearest of all Blake's statements is that from the Marriage of Heaven and Hell which leads this chapter.

"The meaning is simple. Blake's element was the world of the Poetic Imagination (which he also called the Bosom of God). It is here that everything appears 'infinite and holy', and from this I may hazard certain assumptions.

"I believe that Blake was not emphasizing the sexual act entirely for its own sake. I think he found that it also induced the proper mental state in which to write poetry or imagine pictures. The ideal conditions for this are a perfectly relaxed body and a stimulated mind. The trouble with drugs and alcohol is that they generally deaden the mind with

the body. So I believe that Keats, in the dreamy post-critical state, found an unusual effluence of ideas; and this was what he meant by passing into the World of Poetic Imagination by the Fifth Window.

"This seems to be the only possible explanation of the 38th plate of Milton. This is a full-page illustration. On the rocky shore just above the Sea of Time and Space lie a man and a woman. Her head is upon his bosom; he gazes upward at the descending Eagle of Genius unseen by her.

"The division of love and labor is made by the man himself when he casts out whatever seems unwelcome or unworthy of himself. (So Ulysses cast out Alcinoüs). In judging himself,

therefore, he divides himself, forgetting that in God's eyes all is good. And he must be united with the 'emanation' before his salvation is perfect. The sexual act alone can stimulate and unite the highest and lowest functions of man.

"Blake symbolized the same theory in another way. The realm of Eternity is surrounded on all sides by the realm of Generation (love) [Milton, 30:33]. Thus to reach Eternity, a soul must pass through this place of his rejected aspects, and so be made whole."

"Of course, all this is directly against the traditions of the 'classic' occultists, who teach unconditional chastity. The carnal and the spiritual to them are inevitably opposed, and only by rejecting the one can we make progress in the other. But Blake

rejects nothing 'for everything that lives
is holy'; and what is more, he even
denies their ~~possession~~ premise that
the body is distinct from the soul.

"Man has no Body distinct from his
Soul; for that called Body is a portion
of the Soul discerned by the five senses,
the chief inlets of Soul in this age."

[Mourning of Heaven and Hell, The Voice of
the World].

Blake had read the Bhagavad
Sunderbary, Böhm's ^{Milton}, Trismegistos
Gita, Hermes, Dante, Paracelsus,
Agrippa, the Kabbalah, and Vaughan.
Plato

"Blake, however, neither confused nor
identified sacred and sexual love. The
one is a road to the other, no more; in
eternity 'it will vanish.'"

This life = "Eternal Death" $\therefore$ Her own grave plot = her body
The grave Broken

Albion = man

Boothorn = Redus Magdalen
of Eternity

Suvash = the envious, passion, whose emanation is Vash a nature or natural beauty

That = a spirit not yet generated,
unfallen

Bendah: Place of the Emulations

(4) Spirit, Emotions, Reason,
 Zos: Body and sense.

Loz = { Poetry, a ^{Partic instinct} ^{val. of Time,} ^{same} ^{god} ⁽⁵²⁾
Eternal Prophet,

Alania = pleasure (in)

Jerusalem = liberty (a = imagination of the other world)

Urean = reason (with stars)

Enitharmon = { emanation of Soc.
goddess of Soc.
spiritual beauty
or inspiration

Har = Poetic genius

Hera = wife of Tiresias

1. Idem = Sex

Moon = symbol for Beulah (look) ^{night}

South

Murella (atthura)

Hilton

Obolon = ^{angelic virgin} the truth which ^{rejoices} multitudes

One = spirit of youth & revolt
a form of Swahili (anyone 1
cor. heart)

Ozoth

Leuthe: ^{primitiv.} false doctrine of sex

Palamaton = pity

Rahala =

Enion: Earth mother,
or generative instinct

Rintrah - wrath

Gelonomora = eternity
also city of ant

Kabuk = perfected form of
~~water~~ worldly Religion

Bromine = poison in this world
also Karma

The Devil

Theotonon = (frustrated) desire

Pharynx = the body of the ^(earth) ^(water) vessel.
Whole connection is Eriose, the
generous interest.

Thermon = desire

Thru

Thinalathu

Tamil: a very old religion
about to die,
religion of hypocrisy

Female: expression in
sex

Each Son may split into spectra & emanation. Wife is emanation of her husband
Daughter of Beulah = Blake's Muse

Uthman = the Spirit (Sun) ^{North} _{East}. Before the Fall, Son was Uthman
First 4 sons of Son: Ruthel, Palamidon, Theodomon, Bromion
Utha

Jerusalem = Liberty

Vala = Nature ^{matter which hides the} matter, ^{air}
veil of vala = veil of matter ^{of matter} of Beulahvala = matter, ^{air}
Zarah = 12 sons of Allion = 12 daughters of Allion = " " women to men

Jem = Divine Imagination, Faith, Poetic Genius, Forgiveness & Sin

Uthman when fallen divides into Son & Enithamon

Satan = Illusion. Directly opposed to Jem, error

Utho = pure matter or error

Harilale = Eden of Innocence

Dec 7. Emerson said

of Ford that he is
so fine, so multifaceted,
so continually doing for
others without asking
anything for himself,
that the beauty of
his character compels
people to look after him.
People say "we have
got to do something
for this prison." He

Avoid Work by Talk? Most Do, Mosley Says

BY THE ASSOCIATED PRESS

London

THE ingenuity which human intelligence is accustomed to devote to devising ways and means of avoiding work and putting talk in its place is humorously commented upon by Sir Oswald Mosley, member of a young and active group in the British Parliament.

"I spend most of my life," he said at a British advertisers society dinner, "among people who talk about things rather than do them. It is wonderful, the ingenuity of the human mind for finding reasons to postpone or delay action. It is the most powerful factor in modern politics."

never trespasses on their kindness.

I put thus ~~the~~^{an} explanation of the Hindu belief that it is not selfish for a person to devote himself to self cultivation?

Quince ~~just~~ also told me that Romain Rolland recently wrote him that Tolstoi got his ideas about n.v.s. from talking to a Buddhist priest who had been wounded by robbers & taken to the hospital where Tolstoi was himself ill as a young soldier. They had neighboring beds. The idea never firmed in Tolstoi till he was an old man. He then reflected it in his letters to Dreyer.

T. me it seems as if the way the

Federal plan has been sprung at the R.T.C. and the Viceroy's plan is behind the game, all looks as if the Polit. Dept. at Delhi-Simla had worked it all & not told the Viceroy. They have him pliant & a toy in their hands for several months past. Perhaps I have realised it & want to come home.

Also it looks as if the sending of Sir Arthur Salter out to India after his League work indicates the desperate condition of Indian finances.

Dec 10. After reading E. Ashmead-Bentley's articles on India in the L. Daily Telegraph of Oct 21, 22, 23, 25, 26, 27 & Nov 17 it is clear that India will win & has already nearly won.

Bartlett has no remedy but "firmness" & thinks all that has been done was weak & mistaken. He admits tremendous strength to the Nationalists & says that if it is successful in Egypt & Bombay it will sweep the country. He has no respect whatever for Indian Liberals. He dodges the changes among people of States. He admits the R.T.C. will be a failure, & thinks its only value will be to "clear the air" and prove to the world that Britain keeps her promises & is firm. His suggestion is for a deal with Nationalists to give exclusive trade privileges & then go on to clear out politically. Stupid. His admissions & bankruptcy of thought are the important things.

Join that with the item in last night's transcript of how a Sepoy on parade shot his Engl. officer at Delhi & then shot himself. Also the item in Monitor that Central Govt faces a deficit of \$12,000,000 (amount of last loan).

In England it looks as if Liberals were even more afraid of Tory tariff than of losing India, so they join with Salvo which is afraid of Tory wage cuts & general harshness. If they keep Tories out till April, the next Viceroy will not be a Tory, & by then matters will have moved so far in India that even a Tory viceroy could not stem the tide.

The hardships of peasants owing to fall of prices will mean more attempts to get them to scale down Taxes. Govt will refuse in face of the deficits & then spread of the Bardoli movement to Punjab & Bengal. When the deluge comes, it will be swift.

Ag. to Damon (p. 141) (Blake)

"Meanwhile the Eternals, who are the Divine Family, live a tremendous life of War and Hunting, the T and Fountains

of the River of Life'; the warfare of the intellect
and the hunting of ideas.

Dec 10. Making mistakes about life & regarding
oneself from spirit, should it cause fear?
Perhaps not if we really keep trying & learning.
Never need despair. God is ever present, if we will
only try hard enough we can realize him.

Do not feel depressed by folly & errors of world
because I am, too, human. A lot of "depression"
of this sort
involves feeling of superiority to rest of world.

It is really a measure of ones own weakness
toward oneself.

PRINTING OF TEXTILES. By RECO CAPEY.
8 1/2 x 5 1/4, x.+138 pp. Chapman and Hall.
13s. 6d. n.

Mr. Capey has produced a remarkably concise and
comprehensive text-book upon the very various
methods of printing and finishing textiles. Though
he expresses his belief that hand-block printing is
the only method in which artistic salvation lies,
he is quite as alive to the advantages of the
machines as to their disadvantages. He has ob-
viously studied hand-block printing very thoroughly
and gives detailed descriptions of the methods that
he has found most useful in his own experience.
This alone should make the book valuable, but with
the added descriptions of the machines and of what
may be called the industrial processes its usefulness
is much increased. The "Perrotine," the cylinder
machine and the methods of engraving from copper
plates are all fully described with admirable dia-
grams, while there are also chapters upon dyeing
and the preparation and finishing of the cloth, and
a most interesting chapter upon "batik" as prac-
tised in Java. The book is well illustrated with half-
tone plates of cottons and silks, some being fine old
examples and others the work of the author.

A MANUAL OF

DRIFTING MEN. By R. M. Fox. 7x5, 150 pp. Hogarth Press. 6s. n.

It is a wild, fantastic world, a world where all accepted standards have turned topsy-turvy, that Mr. Fox evokes in his book. To those who had imagined that men were usually homeless and penniless through misfortune, for instance, it comes as something of a shock to read of Jack Smith, who tramped because he wanted to and made it a point of honour to spend every penny on a riotous evening with his friends before he set out on the road. Jack was an excellent worker, and once his foreman, anxious to keep him, asked if the money or the job were not good enough. "It's too good," groaned Jack, "three meals a day and a bed every night. I can't stand it!" Equally surprising, too, are sketches of tramps who can quote from the world's literatures, who come back from the road because a Wagner season is opening in London; indeed, the book is packed with sidelights on unexpected aspects of life, as, for instance, the sympathy of the vagabonds for an American dope fiend because, poor fellow, in addition to having to pick up enough for food and lodging each day, as they did, he must find two shillings extra for his drug.

Throughout the book is an invincible determination on the part of the drifting men to be ruled by no law; they run every risk, but risks mean nothing to men who are indifferent to consequences; hunger, feasting, freedom, imprisonment are all in the day's work. If the drifter makes any demand on life it is difficult to see what it is, and Mr. Fox makes no attempt to tell us; he is content to present vividly his various types, each of whom is clear cut as a cameo; perhaps he knows that the vagrant has no philosophy, makes no demand. The most interesting pages of the book are those dealing with prison life, especially as lived by conscientious objectors during the War; it was perhaps inevitable then that these men should be treated with great brutality, and the courage with which they endured, the intelligent pertinacity with which they fought for the logical acceptance of their position make saddening reading.

TOWARD CIVILIZATION. Edited by CHARLES

Capitalistic Types of society for each other
upper and not psychological reality
with them & will the other
of nature, etc.

A FOREIGNER LOOKS AT THE BRITISH SUDAN. By ODETE KEUN. 7½x5½, 56 pp. (Criterion Miscellany.) Faber and Faber. 1s. n.

This author must by now have something like a dozen books to her credit, some in French and some in English, and the present booklet reproduces not a few of the characteristics of its predecessors. There is the same cleverness, the same hard, brilliant style, the same masterly descriptive touches, the same occasional deliberate rousing of the feeling of disgust, and the same restriction of outlook which is perhaps the inevitable fault that goes with the virtue of minute and significant observation. The wise reader will enjoy the series of cameos of the Sudan, which may surprise many by the insight which they give into the infinite variety of that great country; and will note with gratified surprise the tributes to our administration in the Sudan here accorded by a pen which in the past has been more critical than appreciative of British administration in backward countries; but will not take too seriously a mere traveller's views on native education. Peace, security, justice, food, medicine, encouragement of good agriculture, precautionary famine reserves—these are the cardinal aims of prudent policy in backward lands, not the multiplication of schools. But he or she who desires the intimacies of a realistic verbal film of the Sudan will find them here.

Since religion is an
individual search & revelation,
it cannot be organized
into churches.

The problem of how to make the spirit powerful
without organization. E. J. Churche.
See Shulite & Shulite by Woodroff. Solves the
problem of human joint & group life.

The corruption of young men entering
politics is like the corruption of the

ideals "conquering" Rome. When we say that
 ideals of one generation become accepted as
 part of the life of the next generation don't we
 really mean, in most cases, that these ideals
 get corrupted in the very act of acceptance?
 They certainly become limited by space-time
 and imperfection. We must take their organ-
 ized expression as merely imperfect symbols
 of a reality. Each generation has to make
 its own symbols. Of marriage in this connec-
 tion, as a symbol of unity.

The suffering that India is undergoing is
 that of the spirit realising itself by truly striving.
 Not to be pitied. The suffering of the West
 is that involved in the breaking of moral
 law & is more cause for sorrow, in a sense.
 But all ugliness & suffering is part of the process of
 learning; - making mistakes is no cause for sorrow (i.e. pay)
 so Aranda is the true condition to be in.

that adds materially to the value of the collection.

Our New Ways of Thinking

Our New Ways of Thinking. By George Boas, Professor of Philosophy at Johns Hopkins University. \$2.50. New York: Harper and Brothers.

AS there is nothing static in the universe, from the tiny electron to the mightiest star cluster, least of all can the ways of thought be regarded as stereotyped. But there has always been a tendency to treat them as unchanging so far as fundamental elements are concerned, and it is this conventional attitude towards thinking which, with the aid of many pertinent illustrations, which Professor Boas disposes of so effectively in his book. The survey there, offered presents all sorts of changes, from the days of Aristotle to those of Einstein, the author also pointing out that even in the modern period it is the human being's thinking rather than his doing, rather than his enjoyment of the physical things made possible by science, which so sharply distinguishes the man of today from his forefathers.

"In broadest terms," the author says, "our modern thought differs in three respects from the thinking of the past. One can state them technically as, first—the substitution of statistics for Aristotelian logic, which may loosely be called a shift from absolute, final 'truth,' to changing and growing 'probability.' Second—the substitution of the notion that change is growth for the notion that it is mechanical impact. Third—the substitution of what may be called the 'will' for the 'reason' as the source of human acts." Statistics, he points out, have altered our knowledge of "things" and lowered our respect for arbitrary definitions. Science has meanwhile come to be "biologized." The emphasis has been placed on growth in the sciences dealing with life, and there is reason to believe that this emphasis will be applied to the physical sciences as well. We have built up our world, it is claimed, as we want to have it; voluntarism is said to slip in when logic fails, and we overcome the mystery of nature by an act of will. And the thesis of Professor Boas culminates in a showing of the illogicality of change, of the rise of anti-rational and anti-intellectual philosophies, of how anti-intellectual systems lead to a new outlook, of the ways in which the theories of Einstein illustrate the "operational" methods of voluntarism, and of how this new approach is becoming a dominant attitude of thought. Yet the outlook, depressing as it might seem, is not at all discouraging—rather the opposite.

The Laws of Feeling

The Laws of Feeling. By F. Paulhan of the Academy of the Moral and Political Sciences and of the French Society of Psychology, Translated by C. K. Ogden, Magdalen College, Cambridge. \$3.75. A volume in the International Library of Psychology and Scientific Method. New York: Harcourt, Brace & Company.

IN this book Dr. Paulhan presents many valuable results of that long study of the subtler forms of human emotion which has enabled him to describe feeling as the outcome of an arrest of tendencies and an imperfection of the personality itself. When affective phenomena appear, he points out, they are the sign of a violent disturbance of the organism, "an imperfect functioning of the machine." For they appear when the systematic reaction of the organism is impeded, when nervous energy, liberated by an external or internal excitation, cannot be turned to a useful purpose, when neither harmony of internal tendencies nor harmony of action can be obtained, every passion, every emotion, every feeling being then the sign of an imperfection in the organism.

After skilfully working out this thesis, with a showing of all its implications, the author goes on to criticize some of the findings of modern psychology, especially in relation to intelligence, feeling and will, all of which, he maintains, are "different faces of a single fact, or merely what one sees when regarding it in different ways." In his opinion, every impression, every feeling, every affective fact, is in itself a sort of knowledge, a synthetic representation of varying exactitude, and therefore tending to facilitate actions and direct the will. "It is that, too, but not that alone. On closer observation we shall perceive very often that our representation of reality is not made up of clear ideas, of well formulated and precisely stated propositions, but rather of affective impressions, slight emotions, and feelings well defined or barely perceptible, but nevertheless effective. . . . In other words, our internal representation of the world, if faithfully reproduced, would comprise more interjections than regularly constructed phrases." Thus affective knowledge is held to be infinitely more widespread than is commonly believed, to be mingled with the whole of our life, and to be always of value whether it be reducible or not to intellectual formulae. At the same time it is more fallacious and less truly instructive than reasoned and more obviously intellectual knowledge: it can distort reality or so disregard it as to leave man powerless or drive him into dangerous errors and regrettable actions. Hence "we must not place a blind trust in affective knowledge," but "must know how to rectify it, contradict it, and remain sceptical before it," all the time realizing that we cannot do without it. And we are finally told of the value there may be in considering the sensibility, intelligence and will of the individual as a whole, and not in single elements.

DAY OF MATERIALISM OVER, EDDINGTON SAYS

Science May Construct Robots,
Astronomer Holds, but Test
of Spirit Will Remain.

SUGGESTS ORIGIN OF MAN

Sir Arthur Asserts Creation May
Have Been "Just a Hitch" in the
Machinery of Universe.

BUT HOLDS AN OPEN MIND

British Scientist in International
Radio Talk Says Search for Truth
Is Symbol of Man.

Special Cable to THE NEW YORK TIMES.

LONDON, Nov. 23.—Are we humans, after all, a bit star gone wrong? Is our world just an accident in nature's normal scheme of fiery globes, an epic of millions of years, which never calculated on the formation of small, cool globes fit for habitation? And are we to be faced one day with a living and breathing robot fashioned by scientists?

Professor Sir Arthur Eddington set half the globe to debating these points tonight following a radio talk today on science and religion. The earth, he said, is only the fifth or sixth largest planet, belonging to an inconspicuous grade star in one of the numerous islands of an archipelago of island universes.

Sir Arthur has no doubt that there are other globes which are or have been tenanted by beings like ourselves, but the great astronomer said he thought such globes were uncommon and that as for man it was possible he was the result of "just a trifling hitch" in the machinery,

which normally collected matter in big lumps at terrifically high temperature.

Defines Aim of Science.

"It may be possibly going too far," he remarked, "to say our bodies are pieces of stellar matter which by a contingency not sufficiently guarded against have taken advantage of the low temperature to assume an unusual complication and to perform a series of strange antics which we call life.

"But I do not combat this view even if I doubt its tenability. I keep an open mind and am unwilling to base philosophy or religion on the assumption that it must necessarily break down.

"Science is an attempt to set in order the facts of experience. It has met with wonderful success and the picture which it draws of the physical universe is its answer to the problem.

"What is the truth about ourselves? We may incline to various answers. We are a bit of star gone wrong. We are a complicated physical machinery—puppets that strut and talk and laugh and die as the hand of time turns the handle beneath. But let us remember that there is one elementary and inescapable answer. We are that which asked the question.

"Responsibility toward truth is an attribute of our nature. It was through our spiritual nature of which responsibility for truth is a typical manifestation that we first came into the world of experience. Our entry via the physical universe is a re-entry.

"The strange association of soul and body, of responsibility for truth with a bit of stellar matter that got cold by accident, is a problem in which we cannot but feel intense interest, but not an anxious interest as though the existence and significance of the spiritual side of experience were hanging in the balance.

"The solution must fit the data. We cannot alter the data to fit the alleged solution."

It is insufficiently recognized, Sir Arthur said, that modern theoretical physics is very much concerned with the study of organization, and from organization to organism does not seem to him an impossible stride.

"It might happen some day," he said, "that science will be able to show how from the entities of physics creatures may be formed which are counterparts of ourselves, even to the point of being endowed with life. The scientist will perhaps point out the nervous mechanism of this creature, its powers of motion, growth and reproduction, and end by saying, 'That is you.'

Sets Up "Inescapable Test."

"But, remember, the inescapable

test is: Is it concerned with truth as I am. Then I will acknowledge that it is indeed myself.

"We demand something more even than consciousness. The scientist may point to motions in the brain and say that these really mean sensations, emotions, thoughts and perhaps supply a code to translate the motions into corresponding thoughts. Even if we accept this rather inadequate substitute for consciousness, as we intimately know it, we must still protest:

"You have shown us a creature which thinks and believes; you have not shown us a creature to whom it matters in any non-utilitarian sense) what it thinks and believes."

"The inmost ego, possessing what I call the inescapable attribute, can never be part of the physical world unless we alter the meaning of the word physical to spiritual, a change hardly to the advantage of clear thinking. But having disowned our supposed double we could say to the scientist:

"If you will hand over this robot who pretends to be me and let it be filled with the attribute at present lacking and perhaps other spiritual attributes which I claim on similar thought and less indisputable grounds, we may arrive at something that is indeed myself."

Recent revolutionary changes of science, Sir Arthur added, had made this kind of cooperative solution of the problem of experience more practicable than it used to be. A few years ago the suggestion of taking a physically constructed man and adapting him to a spiritual nature by casually adding something would have been mere verbal gliding over insuperable difficulties, he said.

In much the same way, he said, scientists talked loosely of building a robot and then breathing life into him. The robot was presumably not constructed to bear such last-minute changes of design. He was a delicate piece of mechanism designed to work

THE MYSTERIOUS UNIVERSE

THE UNIVERSE AROUND US. By SIR JAMES JEANS. Second edition, revised and enlarged. (Cambridge University Press. 12s. 6d. net.)

THE MYSTERIOUS UNIVERSE. By SIR JAMES JEANS. (Cambridge University Press. 3s. 6d. net.)

Three important additions within the course of a year to Sir James Jeans's justifiably popular book, "The Universe Around Us," indicate the rate at which scientific progress is being made. These additions are not new patches to an old garment, but are woven into the texture of the work, which is in every way brought up to date.

The first of these additions, that dealing with the new planet Pluto, marks a personal triumph for Sir James Jeans, as Pluto confirms from observation his theoretical deduction in 1916 that the sun's planetary system had been thrown off as a cigar-shaped projection when a passing star raised huge tides in our sun. It is welcome that in these days of astrophysics observational astronomy should still be far from exhausted. The rotation of the galactic system of stars of which our sun is a member provides material for further discussion. It might have been thought, as soon as it was realized that the galaxy is shaped like a disk, that its parts would have to be in relative rotation in order to prevent the outermost suns rushing in to the centre under gravitational influence. Poincaré suggested in 1913 that this might be so, but it is only very recently that observation has detected the rotation. It is now proved that the sun has a galactic motion of about 200 miles a second, moving faster than the outermost but slower than the central stars of the system. The third addition to the book deals with the alleged expansion of the universe. It is well known that on the General Theory of Relativity were built two different cosmologies, those of Einstein and de Sitter. They were thought to be rival systems, but Eddington pointed out that they were really limits, Einstein contemplating a universe with as much matter as it could hold, de Sitter a universe with no matter at all; the actual universe might be intermediate between these limits according to how much matter existed. Sir James Jeans now endorses this suggestion as a result of calculations by the Abbé Lemaître that Einstein's universe is necessarily unstable. It must expand in its dimensions until it approaches a de Sitter universe, and must then continue to expand because de Sitter's universe possesses a tendency to scatter.

A difficulty at once arises. If the universe, which is all that there is, expands, into what

can it expand? It is the old skeleton which lurks in so many philosophic cupboards, what lies beyond the confines of space and time? Difficulties over space and time led Kant to inaugurate modern Idealism, and it is probably similar difficulties, though this is not stated, which have led Sir James Jeans, in contrast with most scientific workers, to make overtures to Idealism. He suggested at the end of "The Universe Around Us" that, as it is no use going to the edge of the picture to find the artist, so it is no use going to the ends of space and time to find God, and this tentative approach to idealism becomes a whole-hearted advocacy in "The Mysterious Universe." The universe which used to be around us has now become within us. If space and time are merely forms imposed on phenomena by the mind, then no difficulty arises over their extent. They have no more substantial existence than the meridians of longitude. Sir James Jeans follows Einstein in regarding space as finite (more precisely, the universe is closed in all its space dimensions). He takes a novel line, however, in asserting that time had a beginning a finite number of years ago, though it may have no end. There would be a blatant self-contradiction in a Realist postulating a first moment of time, but all things seem possible for Idealism, which has a very Short Way with Dissenters. Sir James Jeans is led to do so by the importance which he attaches to the Second Law of Thermodynamics, with its attendant conception of a universe running down from an energetic beginning to a "heat death." He does not believe that anywhere in space matter is being re-created out of radiation, nor does he see any value in the notion of cyclical universes, which would make time finite.

Apart from the usual difficulties incidental to Idealism in general, certain others are raised by Sir James Jeans's own form of it. The only type of thought of which we have cognizance is that of the higher animals, and yet, on Sir James Jeans's own splendid showing, they occupy a wholly insignificant place in the universe of which they are partly creators. Most of us, could we have created a world by hard thinking, would have moulded it nearer to our heart's desire and allowed just a little touch of vanity to creep in. Then there is Sir James Jeans's view that the architect of the universe must now be thought of, not as a biologist or an engineer, but primarily as a pure mathematician. It is true that the concepts of pure mathematics have been far more successful than the concepts of biology or mechanics in interpreting the universe, but is not that a result of the nature of mathematics rather than of the universe? If God is best conceived, as Christians have asserted, under the guise of a loving Father, then it is to be expected that the application of this concept to nature would be an obscure business, for it is precisely the nature of a Father's love that it exists amid difficulties and when least expected. But the case is different with

mathematics, whose ideal is clarity rather than richness. If there had been difficulties in applying the tensor calculus to the world it could only have been because tensors were unfitted for describing the world. Undoubtedly the Creator of the world must be conceived, among other things, as a pure mathematician, but mathematical prowess must not be thought to exhaust the divine

attributes. That were indeed a sorry lapse into the standards of big business.

These two works of Sir James Jeans may be regarded as among the most succinct and lucid accounts of the universe and of man's methods in investigating it that have yet been written. It would be difficult to get more real thought packed into such small compass as that of "The Mysterious Universe."

THE SICK CONSCIENCE

Civilization and its Discontents. By SIGMUND FREUD. Authorized Translation by JOAN RIVIERE. (Hogarth Press, and the Institute of Psychoanalysis. 8s. 6d.)

"The command to love our neighbours as ourselves is the strongest defence there is against human aggressiveness, and it is a superlative example of the unpsychological attitude of the cultural super-ego. The command is impossible to fulfil; such an enormous inflation of love can only lower its value and not remedy the evil. Civilization pays no heed to all this; it merely prates that the harder it is the more laudable the obedience. The fact remains that anyone who follows such teaching in the present state of civilization only puts himself at a disadvantage beside those who set it at naught. What an overwhelming obstacle to civilization aggression must be if the defence against it can cause as much misery as aggression itself! Natural ethics, as it is called, has nothing to offer here beyond the narcissistic satisfaction of thinking oneself better than others. . . ."

It is possible—is it not?—to detect a note of masochism, of suffering feared and sought, underlying Dr. Freud's presentation of the dilemma in which the possession of a conscience (or, in more precise psychological language, super-ego) places us. This masochism, as he shows, is aggravated by the very intensity of our aggressive feelings, thwarted from reasons of conscience; for our innate disposition to aggression implies an instinctual death-wish—towards others—unless it is inhibited, and so turned against ourselves, the instinct avenging its privation upon the abstainer in a heightened sense of guilt.

Freud is probably wise to take quite literally the strictest injunctions of doctrinaire Christianity against aggression and show the maladjustments caused by their observance. Of course, many have evaded the conflict by evolving a compromise between these extremes, dissimulating self-assertion by an assumption of abnegation, with an eye to social approval. The fact that we owe this whole technique of modern manners to feminine tutelage might indeed be urged in mitigation of the shortcomings, which Freud instances, of

rather than a discord of contrasts." But how and why, we are left wondering.

The mark of quack panaceas is their haste to be "constructive rather than destructive." To say—it is the stock criticism by purveyors of "uplift"—that Freud's deductions are based on "abnormal" cases is rather to ignore the fact that pain may be nature's distress signal in an organism sufficiently vital to make that protest, whereas the extolling of hypothetical health in the abstract leads nowhere. The superstition that pain is retribution for sin is older than Christianity and dies hard. But without the inducement of some shame there would be no lever of inhibitions upon conduct at all.

Freud traces the growth of conscience from the irresponsible child-state where the sense of guilt is purely one-sided—the fear of consequence in losing the parents' love—and,

the feminine rôle in the patriarchal system; women inspiring the establishment of the family group by the appeal of their love, yet becoming at that early stage a reactionary force by reason of their purely domestic status, inimical and jealous of external civilization.

In reading this pointed and illuminating popular exposition, so admirably restricted to its own scope, we are very far away, however, from the atmosphere of those "provocative" but abortive newspaper controversies which demonstrate the limitations of chopped logic for settling human affairs. Usually on these occasions it is concluded, after each sex has finished telling-off the other, that "if only men would be a little less male, sadistic, proprietorial (all, apparently, synonyms!) and women a little less passive, negative, masochist (again supposed to be synonymous), mutualism would be achieved by a harmony of similariti-

for that matter, the dread of public opinion that seems solely to condition the conduct of many nominally adult citizens clearly shows no real maturity of character. But to act not only as defendant, but also as prosecutor and judge of one's own actions is to incur the liability to internal conflicts, and indeed the concept of growth to full responsibility for the burden of civilization is an essential factor in all Freudian analysis.

The combative strain is unmistakable in Freud's own character, and the element of sacrifice which the renunciation of such gratification calls for is implicit to a certain extent in his own methods of practice, since the very recourse to psycho-analysis shows that the patient admits personal responsibility rather than the general wickedness of the rest of the world to be the starting point in diagnosis. But Freud is clearly insistent that for future generations, not yet marred by this inculcation of aggravated renunciation, such emotional conflicts are too high a price to pay:—

"That the upbringing of young people at the present day conceals from them the part sexuality will play in their lives is not the only reproach we are obliged to bring against it. It offends, too, in not preparing them for the aggressions of which they are destined to become the objects. . . . One can clearly see that ethical standards are being misused in a way. The strictness of these standards would not do so much harm if education were to say: 'This is how men ought to be in order to be happy and make others happy, but you have to reckon with their not being so.' Instead of this the young are made to believe that everyone else conforms to the standard of ethics, i.e., that everyone else is good. And then on this is based the demand that the young shall be so too."

BERNARD CAUSTON.

Notes from J. A. Hobson "Nationalization & Unemployment." Allen & Unwin 1930.
p. 51. "Bank credit, in its normal operation must be regarded as an instrument of production, enabling the other instruments to function more freely and productively than otherwise they could." Thus the payments to the banks for the

use of credits, -- are 'costs' on a level with the other costs of production at the various stages of industry and commerce."

p. 73. "Rationalization is driving home the truth that our malady is one of distribution of income. For it is clear that rationalization itself is an aggravation of that malady. The increased productivity it exhibits is not merely a 'saving of labor' in the usual industries. It is a reduction of the part which labor plays as a productive agent in respect of the output and an increase of the parts played by capital and organizing ability. This means that the distribution of the product tends to give a larger share as payment to capital and ability, a smaller to labor. [But the time of machinery alone? R.B.G.]. If, as is

sometimes the case, rationalization is accompanied by a rise of wage-rates in respect of those employed, this may not signify any reduction in the absolute amount of the wage bill for the business or the trade, though the higher wage distributed over a reduced number of employees will signify a less volume of employment except in cases where a considerable expansion of the market follows. ... Though absolute proof may not be available, the restraints upon output commonly practiced by the most rationalized industries indicate that it is considered not profitable to keep underutilized the full productive powers of capital resources as well as those of labor, except for short periods of intense production. This, of course,

is no part of the intention of a cartel or other closely ^{ordered} ~~organized~~ industry. Such an industry would like to keep its plant in full employment, substituting the more productive power of its capital for the relatively low productive power of its labor. But it can only do this under conditions of a highly standardized market. Bulk production of standardized goods can seldom rely upon the required expansion of market to fulfill this condition. It is generally found more profitable to make a high rate of profit per unit of a restricted output. ---

p. 76. --- "It is rightly recognized that it is then (consumers of final commodities) purchases, and not the purchases of new capital goods by investment that ultimately regulate the balance. ---

The rise in wages must keep pace with the rise, not in production, but in productive power, if the balance is to be maintained. For we have seen that it is productive power that tends to outstrip actual production, and to be held up by periods of un- or under-employment. --- Final consumption is quite evidently failing to keep full pace with increased capacity for production under the new conditions.

p. 77
re U.S.C.

p. 84 . --- "Hitherto the advance of Civilization, though it has brought some improvement of standards of living, some increase of leisure, to the body of the workers, has not secured for them what the latter - to - day classes would regard as, in their own case, a

tolerable livelihood, and a reasonable share in what makes life worth living. The new Capitalism exhibits immense, almost immeasurable, potentialities of production, everywhere kept in check by the obvious insufficiency of markets. --- It is sometimes argued that a sufficiently intelligent Capitalism might come to recognize that its own primary interest, i.e., large profits, required it to encourage an expanding market by a policy of high wages for its employees and of low prices for workers as a whole.

p. 88. --- "There can be no ground for holding that rationalization as a whole tends to a distribution of income favourable to the workers, either through raising wages or lowering prices. On the contrary, the policy plays in two ways into the

[study
profits
policy]

hands of capital: first, by substituting
more plant and power for manual labour,
and, usually, by strengthening the
Capitalists' power to limit supply and
fix selling prices at a level which
yields the maximum profits. The
consideration that high wages are a
necessary condition of expanding
markets does not induce any particular
rationalised industry to pay higher wages
than it needs. For the proportion of
such higher wages paid to its workers
that would be applied to increased
purchases of the particular goods its
product would usually be very small."

or. 70.

"In a word, all the economic
evidence tends to show that rational-
ization carries with it a net dimin-
ution of employment, the substitution

of a large proportion of low-skilled for high-skilled workers, and a distribution of the product which increases the proportionate share of Capital, reduces that of Labour". [This was also true of machinery, at least in a ^{money} capitalist regime]

p. 107. "Ruskin was speaking not in terms of material but of science when he said, 'There is no wealth but life'. Though economic wealth by no means covers the whole scope of human well-being, its final value or utility consists in the measure of its contribution to this well-being."

p. 114. France, still a semi-industrialised country, with less inequality of incomes than Britain, a rigorously controlled growth of population, and an obstructive tariff system which makes her less

dependent than most other advanced countries upon economic intercourse with outside areas, has initially no unemployed capital and labour.

p. 117. "Nothing short of a continuous advance in the consuming power of the great, new backward peoples with their increasing numbers could find adequate employment for the constant advances of productive power in the countries equipped with modern methods of manufacture.

"But since neither a competitive industrial system nor in the new centralized system which presses to take its place is there any reasonable hope of developing a price and wage system which shall stimulate adequately this advance of effective

demand in backward countries, we appear to be faced with a continual recurrence of cycles of grave depression in the manufacturing industries of the advanced countries, and their familiar reactions upon finance, commerce and agriculture. It is these experiences, and fears of their repetition

Dec. 15. The causes of the present world ~~for~~ economic depression are many. Chief among them are, in my judgment,

- (1) The over-expansion of mfg. plant, this implying also over-investment, and excess financial organization of many kinds
- (2) The mistaken ~~over-valuation~~ excess of money valuations of all kinds.
- (3) The instability of money
- (4) Resulting from 2 & 3, the moral insecurity of

money. This is shown by banking apprehension, all the talk about gold hoarding, etc.

- (5) War debts & interest in general
- (6) Withdrawal from market of India, China and partly of Russia
- (7) Consequent on all these, the discontent, and current and incipient revolutions in many countries.

The depression will not substantially end until bankers and industrialists relive and accept by action wholeheartedly even tho' reluctantly (a) that much of the expanded infq plant must be written off & scrapped, (b) that a large part of the War debts must be cancelled, (c) that India is to have political and ec. independence and accepted as a new nation on terms of equality; (d) perhaps gold basis for currency removed permanently.

i.e. till war
are one squared
out.
a new deal
between U.S.,
Br. & Fr
bankers.

It will take until next summer to accomplish much of this, for it is ^{mostly} ~~largely~~ a psychological change. Such drastic education takes time. Probably it will be a full year from now before it is done.

J. A. Hobson (Continued p. 117)
 "It is their experience, and ^{force of} their repetition, that drive most industrial nations into protection in a vain effort to retain a home market adequate to the demands of the new productive technique. The effort must be vain, for even if this protective system brought a rising standard of wages for a controlled population, that rising standard could not keep pace with the growing productivity of manufactures. An industrial country

cannot in the long run live on its home market. It must continually seek more foreign areas in which to buy and sell and invest and develop.

[He then says that taxation & trade union action & min. wages & max hours restriction ~~and~~ "the otherwise wasteful elements of surplus can be converted into human labor ---- It would tend to restrict the pace of growth of industrial capital by diverting much of the potential new industrial capital to direct human consumption, either as personal income or as social welfare. This policy would bring a fuller use of productive resources greater total productivity, and greater human benefit from the larger aggregate income, or from its substitute, the larger leisure."

p. 38. "The capitalist structure of business in an era when new instrumental capital, owing to rapid technical advances, accumulates a higher productivity per unit, makes for a rate of potential productivity more rapid than the rate of effective demand for the final product."

p. 41. "It is important to realize that in a particular business the maintenance part of wages stands on the same footing, not with profits, but with the revenue out of which the maintenance of the capital fabric is provided. ... The economic system as a whole, and its constituent industries, must similarly secure the maintenance of their labor supply and that of their real capital, and perhaps the most vital criticism of our existing system is that it makes no adequate direct

provision for the maintenance of labor.

p. 27 "the undue concentration upon the saving represented by enlargement and improvement of material capital and the neglect of saving represented in enlarged and improved labor capacity constitute a chief defect in the operation of modern Capitalism and in the economic thinking formed by it. ~~The defect is natural and inherent in a system~~ ... there is, therefore, an a priori probability that too much of the surplus product will take shape in improvement and enlargement of the capital factor of the economic system; too little in improvement and enlargement of the labor factor..

p. 28 "a too materialistic view of

[many relations)

the economic system means that too much of the progress found passes into more and better material instruments of production, too little into more and better human instruments.

p. 38 --- "It is this last effect of ill-adjusted distribution that is the chief efficient cause of unemployment."

p. 37. "The urge of 'capitalism' in our economic system, the facts that business is run by the owners of share capital for the highest profit, and that a comparatively small proportion of the community are large owners of capital, carry a natural tendency toward the accumulation of new capital beyond the requirements of that economic system as a whole."

p. 62. "There exists a general tendency in the economic system for the productive capacity to outrun the expansion of markets. -- This is attributable to a distribution of money-income which upsets the true balance between saving and spending, productivity and markets."

It seems that perhaps this argument of Hobson's can be carried further to say that as long as we have money wages, exploitation will continue until all the countries are about equally industrialized. Then & not till then can workers force the increased production to be applied to social betterment & not to selfish individual greed.

Those Indian City Municipalities Union who want industrialization think that

machine will not be used selflessly.

Bombay Chronicle

Nov. 16, 1930

NON-VIOLENT RESISTANCE

—:O:—

The Psychology and strategy of Gandhi's Non-Violent Resistance. By Richard B. Gregg, Ganesan Madras Part I 1929. Part II 1930.

The title of this book is a misnomer. As the author is concerned with an elucidation, from many angles, of non-violent resistance, both theoretical and practical, and as a very small and insignificant part of the book deals with the views or practice of Mahatma Gandhi, the book should have been named merely "The Psychology and strategy of Non-Violent Resistance." The author himself says (Part II Chapter X). "The argument of this book is not based on the authority of any one or two men" . . . and when we add to it the fact that it is neither an explanation nor a criticism of any one man's theory or practice of non-violence, it will at once be seen that the title is misleading. The mere fact of Mahatma's being the greatest modern exponent and champion of non-violence is no justification for using his name in the title of a book which does not make his theory and practice of it the argument or subject matter of the book.

On the whole, a valuable book. It suffers greatly, however, by a general diffuseness and prolixity; an unconscious desire to say the last word on the subject; and frequent over-statements which spoil the effect of an otherwise good presentation of the case he sets out to argue. Moreover he frequently raises against himself the suspicion that he has not digested the

books that he has read up on various aspects of his thesis, and makes one almost wish that he had restricted the wider range of that reading in favour of a more concentrated attention on a somewhat lesser bulk of material. Instances of special pleading too, are by no means rare, and of these the passage (Part II P. 234 onwards) in which he analyses the situation of a non-violent guardian of a girl, the girl herself, and a Pathan who attacks her with evil motive, ought to become the classic instance of a manifestation of the will-to-self-deception in upholding one's pet theory.

Apart from all this, it is a book which can be recommended to any one interested in the subject of non-violent resistance. It ought to give food for thought to imperialists and militarists though it can hardly be expected to convince the unconvinced. It is a careful, if a none too brilliant, exposition of the theme that non-violent resistance is a moral and psychological equivalent of war when practised by groups of disciplined men, and the best way of solving conflicts between individual and individual. It is, of course, much more difficult to make out a case for the success of non-violence in private life by separate individuals but the author need not have been so unconvincing as he very frequently is in passages like the one quoted below: "If A attacks B with physical violence and B reacts also in like manner, the attacker A, because of the manner of B's response" immediately feels his anger and ill-will towards B are "fully justified." B, by his ill-tempered violence, has "proved that he is an evil fellow (!)" and should be punished and rendered less able to harm others, as well as A." If

this is not sheer nonsense it is something very near to it, the attacker A would be very much surprised indeed, if the "manner of B's response" were otherwise, B's response cannot seem otherwise than natural to A unless A knows beforehand that A is a coward or a saint, and has banked upon the fact in making his attack. Now both A and B are ordinary men in this instance, and to say that A

"because of B's response" think himself justified in using violence against him is simply unintelligible sophistry. If A thinks himself justified in using violence, his grounds for doing so, remain after the attack, the same as they did before he attacked. Not content with this the author immediately proceeds to say: "B, by his ill-tempered violence, has proved that he is an evil fellow (to A the attacker!!) and should be punished and rendered less able to harm others as well as A." This marvellous championing of the cause of Truth and Non-Violence, is not a solitary instance unfortunately. Passages like this are to be found for the asking all over the book. He puts himself on much firmer ground when he deals with non-violence as practised by groups of men as a refined equivalent of war—an equivalent which is both psychological and moral. He has dealt with this aspect of it, thoroughly and sanely, a few instances will suffice to show that to us, Indians, who are deeply concerned with the present non-violent fight, this book is full of suggestion.

"We may say that in an encounter against non-violent resisters, the violent attackers get further and further away from their moral base, their self-respect (founded on truth) and the respect of others for them: and the non-violent resisters come closer and closer to the ultimate truth about themselves and their own cause, which is, so to say, the heart of their country."

"In cases where Asiatics have tried to relieve themselves of the economic and military pressure of European domination, they have complained that the West cannot

understand any language but that of force. If that is true, it means that the West will be utterly unprepared and helpless in the face of well-disciplined thoroughly organised and wisely led non-violent resistance, especially if it is accompanied by one equally thorough economic boycott. . . But I am inclined to think that the West will come to understand the new language fairly soon, once it is shown to be strong language. The West is, in this respect, something like a baby who begins to understand what words mean before he can say any of them himself. And there can be no doubt that the West understands the language of economic boycott and decreasing profits reasonably well. No doubt the West is reluctant to alter its ways but that is a different matter."

The author has dealt exhaustively with the many misconceptions that are prevalent about non-violent resisters, and non-violent resistance. Many of these do not trouble us Indians and are more prevalent in the West. What trouble most Indians, is, I should imagine, the question raised by the author "What must be the character of the non-violent resister "in order that he may use his weapon effectively"? Let the author himself supply the answer in his own words. He must have primarily that disposition best known as love—an interest in people so deep and determined and lasting, as to be creative; a profound knowledge of or faith in the ultimate possibilities of human nature a courage based probably upon a conscious or sub-conscious realization of the underlying unity of all life and eternal values or eternal life of the human spirit; a strong and deep desire for and love of truth; and a humility which is not cringing or self-deprecatory or timid but rather a true sense of proportion in regard to people, things, qualities and ultimate values." This is a formidable list of qualities but no doubt essential if one is to gain the object for which an individual practises non-violent

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resistance against another. If he left it at that there would be nothing to say against the author but he immediately goes on to an exhibition of revolting sophistry. "These may sound very philosophical and rare" (qualities), we are informed, "but in fact they are all quite common human traits—love, faith, courage, honesty, and humility.

They exist in greater or lesser strength and clearness in every person." This is a glaring attempt to side-track the real issue—which is not that these qualities are common, etc., but that a "combination of all these in one man" is not to be found except in such rare types of humanity as Mahatma Gandhi, Jesus Christ, and Buddha. That most men refuse to commit themselves to a line of action which is based on the condition that they must think themselves possessed of such a combination of qualities is a refreshing reminder of human modesty. (My remark takes into account only such people who are convinced that non-violence is not weakness.)

Fortunately, the qualities needed for group non-violent resistance are, according to the author, not so exacting. Just as "an army can be very effective without every soldier in it, or even a majority of them, being individual paragons of intelligence and military virtue" so also can a group of ordinary men if trained by proper leaders, be very efficient non-violent resisters if im-
lenced with a sense of discipline. "But non-violent resisters cannot lower the prestige of their opponents or create dissensions among their opponents' supporters until they break through the censorship of governments, press associations, or disdain; that they cannot break through these censorships until they have conducted themselves with high excellence. . . . Therefore their chief efforts should be not in talking to reporters or appealing for help from outside, but with themselves, to increase their own discipline and organisation. . . . They should strive for such details even as clean bodies, clean clothes, clean houses, clean streets, clean talk. Military discipline is

"through and detailed like this." "Non-violent discipline must be the same." This is something to which the various leaders of volunteer-bands should give serious thought.

It would be unfair to close this somewhat realistic review without a tribute to the essential nobility of the author's mind, and his manifest desire that Truth and Love should prevail in the affairs of the world. There are, in this book, many tributes to Love and from these I shall quote one which seems to me most fortified, in the mode of its expression, from possible charged of sentimentalism and lyricism.

"Love has tremendous creative energy and power. It has been said that every true virtue must be passionate that is must be brimming over with energy. The love in non-violent resistance has this positive, creative, exuberant passionate energy. Energy, as William Blake said, is divine. It has our job to provide the instruments, methods and means whereby it may be harnessed to do the constructive creature task of building a nobler and more joyful world for mankind. It must pervade every detail and aspect of life,"

This comes straight from the heart, and is, inspite of 'job' and 'whereby', inspiring there are many such passages in this book which is a good pioneer in a realm of thought that is still virgin.

One misses very much the exceedingly useful index which is essential in a book of this kind.

J. J. VARJIL

A DEFENCE OF WAR

SOLDIER'S TESTAMENT. Selected maxims of RENÉ QUINTON. Translated, with an Introduction, by DOUGLAS JERROLD. (Eyre and Spottiswoode. 5s. net.)

René Quinton, who died in 1925, was a French biologist who took a distinguished part in the War. When war broke out he was already in his forty-eighth year; and though an officer of the reserve, no longer liable for active service, he volunteered and served continuously with the artillery. He was wounded eight times, received high Belgian, British and American decorations, as well as the French Croix de Guerre, and was appointed successively Officer and Commander of the Legion of Honour. After the War Quinton returned to his scientific work, and only in 1924 began to put together the maxims which are now published. He did not live to see the publication of the French edition.

Mr. Douglas Jerrold, whose introduction occupies a third of the present volume, has rearranged the maxims and has thought it necessary to present them as a coherent philosophy of war. Maxims are a very elusive type of literature, and the maxim-writer is always more concerned for the truth of each particular observation than for their consistency one with another. Many of these maxims are direct observations from experience and strike one immediately as acute. The distinction between bravery and heroism, for example: "The brave man gives his life when it is asked of him; the hero offers it." "The hero is a mystic and perhaps it takes a hero to understand him." "Courage comes from the exact computation of probabilities." "Bravery is an intellectual rather than a moral quality." "There is no discipline in the firing line; there is mutual consent. Discipline begins behind the line." In such maxims the soldier is speaking; but in the majority of them it is an elderly biologist Mr. Jerrold says:—

The keystone of Quinton's thesis is the doctrine that the end of life, for the male, is something beyond life, and that until this instinct to serve the race, or, more widely, the universal purpose behind life, is dominant, man is not truly masculine, not truly mature. Pacifism and malthusianism alike are regarded as definitely unnatural, an attempt to defy, with results ultimately disastrous, the fundamental biological instincts of the female and the male.

and again:—

An idea for which a man is not prepared to die is not an idea sufficiently dynamic to stimulate the instinct to serve; and it is on the stimulation of this instinct, on its predominance over all else that, as a matter of mere biological necessity, the health of the race depends. For it is only in serving that the male can attain moral dignity, without which the race must deteriorate and ultimately decay.

This doctrine is based on a fallacy common to the romantic biologist of the last century. We might describe it as an aspect of the pathetic fallacy; it is the personification of a force which the biologist calls Nature. "It is the intention of Nature," reads Quinton's first maxim, "that man should die in his prime." "Nature creates species, she does not create individuals," runs the second. And so on, throughout the whole book, we have this unconscious assumption; and if the reader does not care to accept it, the philosophy of war based on it falls to the ground.

There are two schools of thought among the opponents of war. One is humanitarian, maintaining the dignity and sanctity of life, regarding war as a barbaric survival; the object of life, one must suppose, is more life, and a better life. These are the pacifists proper; and their doctrine rests on practically the same assumption as René Quinton's—a conception of man as part of a purposive life-force. Another doctrine, which Mr. Jerrold confuses with this, has no such sentimental bias. Life may be purposive or not; it is beside the point. But life cannot be reduced to a single concept. There are different kinds of life—mineral, vegetable, animal and human. Human life is distinguished by the possession of unique faculties which we commonly call reason. Reason involves a difference not of degree only but of kind; so that no proposition that is true for the life of instinct is necessarily true for the life of reason. But reason, not being prejudiced, can admit the insecurity of its tenure; it is at the mercy of the ineradicable passions which we inherit with our animal frame. It must therefore defend itself, and in that defence it must be willing to sacrifice life. The rational opponent of war, it follows, is not a pacifist, for he believes that there are ideals for which in the last resort he must wage war. He will even fight against his own instincts, above all against the instinct to fight. He knows that that instinct is a mark of decadence, for wars mean economic waste, racial debility and intellectual poverty. Mr. Jerrold seems to accept Spengler's theory of history, and no doubt some such fatalism is necessary if you are to justify war. But it would be possible to hold that civilizations perished from too much war rather than from too much reason; and a modern philosopher of reason, George Santayana, in the course of a passage in his book "Reason in Society," a passage that supplies the complete answer to the advocates of war, remarks:—

Interneine war, foreign and civil, brought about the greatest setback which the life of reason has ever suffered; it exterminated the Greek and Italian aristocracies. Instead of being descended from heroes, modern nations are descended from slaves; and it is not their bodies only that show it. After a long peace, if the conditions of life are propitious, we observe a people's energies bursting their barriers; they become aggressive on the strength they have stored up in their remote and unchecked

development. It is the unutilized race, fresh from the struggle with nature (in which the best survive, while in war it is often the best that perish), that descends victoriously into the arena of nations and conquers disciplined armies at the first blow, becomes the military aristocracy of the next epoch and is itself ultimately sapped and decimated by luxury and battle, and merged at

last into the ignoble conglomerate beneath. Then, perhaps, in some other virgin country a genuine humanity is again found, capable of victory because unbled by war. To call war the soil of courage and virtue is like calling debauchery the soil of love.

This conception of war is true to the recorded historical facts and not dependent of any fanciful apotheosis of the life-force. It also emphasizes the fact that it is not necessary to be military to be masculine. All the virtues that are necessary for the preservation of a civilization can be secured by self-denial and asceticism, and by the struggle to dominate those forms of life which are less than rational. The life of reason is itself a sufficient safeguard against decadence.

Another curious confusion arises out of Mr. Jerrold's misunderstanding of the rationalist's position. He says, in effect, that the rationalist cannot believe in any absolute values because the only effective way of believing in such values is to establish them by force. The rationalist may well believe in such values and agree that such a belief energizes States, races and institutions. But where he cannot follow Mr. Jerrold is in believing that absolute values are the prerogative of any one race. If the word "absolute" has any meaning in conjunction with value, it implies a quality that is universal. It is irrational, therefore, that nation should fight against nation for the establishment of universal values. They should rather cooperate to determine these values and seek together to establish them. The only reasonable wars are crusades.

It is all the more curious that this book should defend war because both the author and his introducer are evidently Roman Catholics, and their advocacy of international wars would naturally seem to conflict with a belief in one universal Church. When we read a maxim like "Pacifism is the brother of Malthusianism" we begin to discern the obscure workings of this logic. War is inevitable because it is the Catholic's only alternative to birth control. That, at any rate, is the practical side of the doctrine. That it has a more mystical side is evident from some of the maxims already quoted, and the final maxim in the book, inspired by "The Imitation of Christ," expresses perfectly that gloomy fatalism which has often been the refuge of the purgatorial conscience:—

There is no satisfaction of the soul save in misfortune. It is not enough to accept suffering, you must love it. If the gods have given you a soul, you will only be able to employ it apart from the world, and sorrow is the way of solitude. Shun

those hearts which understand you, for they will enchain you; bless those who reject you and those by whom you are forgotten.

In such gloomy antagonism is this defence of war grounded. Christianity and reason, however, teach us to seek a life of felicity and peace.

Simplicity of living is
necessary to self-valor-
ization, because the having
of many things lays
emphasis on the many
rather than the one,
uses up too much time,
energy and thought on
acquisition
their care, maintenance, and
protection, and encourages
selfishness, sets a barrier.

Elie Faure - History of
Art. Ser. Vol -
Spirit of the Form

If action is a mode of thought, then the intellectual life, so called, is just one specialty and no more important than any other specialty such as farming or weaving. It is free in a sense, and a wider field, but also less responsible. But guess whether it is morally better. It sometimes precedes action but does not always do so. It ^{may be} more experimental than action, but always requires action to test its truth.

Some may say that the present generation are not wiser in matters of sex than their elders, but merely take sex & ~~the~~ bodies' legs & ^{the} body as a matter of course. But that attitude is not part of purity, — ^{simple} acceptance of all parts of life.

Be asking for money for a cause, Bishop
Lawrence said that if you feel hesitant
about doing this, shove your small
insignificant ^{ego} self aside and let the
cause speak for itself. ^{That is not absolutely true}
^{I think, for money is not}
^{the important thing, is it}
^{for, as it has certain kinds}

Unemployed in England are ^{receivers of} being
~~paid~~ the "unearned increment". Some
think this is bad for the unemployed.
It is. But it is also bad for cap-
italists to sit idle and be paid
nevertheless. It is said that capitalists
use them ~~scarcely~~ usefully. That is
partly because society is organized so
that those who know how to work
the levers can make a lot of money
by little effort of body or mind,
— merely send orders to buy or sell.

Possibility - Scott Buchanan

Poetry & Mathematics - Scott
Binkham - John Way 1930. \$2.50

Emerson & Anna - Frederic D.

Carpenter - H. Univ. Press. 1930

Jan 18. It would seem that under a money
system machinery inevitably ^{creates} ~~is~~ an
empire & then that must die, unless
civilization

Machinery inevitably creates more goods than are needed and so ends simplicity of living for most. This ^{tempt to} ~~causes~~ selfishness & prevents self-realization. $\therefore$ had & i. cannot create a stable civilization. Hand tools create as fast as need requires, in tropics anywhere.

Perhaps in temperate & cold zones

The complexity takes up too much time for externals & is cost risk time reduction.

more machinery is needed, but not
necessarily. Cf. Sappes & Estlinos, *Finance*,
see article in *Virginia Quarterly* for Dec.

It is true that aggressiveness is
found in most men. It is a sign always
of fear. Fear is a result of a sense of
inferiority. That is a natural
feeling, but it is undoubtedly a
mistake to be outgrown & to educate
man out of. Cf. *Freud's "Civilization
& Its Discontents"* p. 86. The education
is not one of the intellect but to
regain our original state of un-self-
consciousness.

For a culture to be permanent it
must in all its details be unifying &
tending toward self-validation.

Dec 22. Since ~~the~~ action is a form of
thought we must come to know God in
through our actions as well as by
mind & heart. I.e. must be Karma
yogin as well as jnana yogin and
bhakti yogin. Know this completely
as possible. "In all they ways
acknowledge him". I.e. In all our
relationships & contact with all
people & animals etc. Toward
nature can best be ^{practiced} bhakti & jnana,
toward animals & men more chance
for Karma yoga because they can
understand meaning of action &
so can each of us.

If I have real connection with God
I can always afford to let people cheat
me or deceive me, because I have infinite

energy, wealth & trust behind me.

Sudden small accusations of having been stupid or wrong are apt to anger one.

Fear & anger are possible only after gaining a consciousness of space & time, & continue only by our obsession with them. Space consciousness probably comes first in life of an infant. But does flight from noise ^{rise doubt as to} ~~relate~~ with this theory? Animals more than plants.

Delays of needed events are hard to bear because of our poor faith.

Ought you ever to form an organization for mere feeling or sentiment? Isn't that psychologically a mistake? Save us for thinking or acting.

The talk at present about scarcity of gold

being cause of monetary troubles may be
"a soporific" or less conscious and boring, to
draw attention away from war debts. The
revision of these would not only hurt financiers
but also hurt capitalism's prestige & trust-
worthiness, & make future wars more
difficult.

Democracy is O.K., but large scale organ-
ization for will & action is not. Most of the
disappointment with democracy is a result of
large scale organization.

Self-consciousness may become confusing or
priggish or inferiority-complex. To prevent
priggishness ^{the} humility or sense of proportion
is needed, & to prevent inferiority feeling
a belief in immanence of God is necessary.
Hence, when children are growing up into

the period of self consciousness, they need the
 sense of proportion ~~given~~ given by a true
 religion.

Dec 27. Elmer thinks that people go
 to cities not merely to experience & associate
 with power, but because of hard intellect
 & because of the protection the cities
 give them, & because they are too weak
 to ~~be~~ wining a living out of the
 elements. Want everything done
 for them. Have ceased to be creative
 & so want sense of creativeness vicariously,
 - listen to music, read novels about lives
 of others, watch others play & dance &
 act, - radio, gramophone etc. Want their
 milk brought to them instead of buying
 a cow. Are lazy in a sense. Instead of
 creating they consume.

Perhaps one amusement at rotten
jokes & the desire of people, especially
young ones, to do some ^{forbidden} wrong things
is partly ~~due to~~ a valuation of life
beyond good & evil. It furnishes a
permanent frame of reference.

Churches are not really religious.
They are social & political organiza-
tions under the guise of religion.
You cannot organize religion, for it
is a matter of the spirit & spiritual
experience, which must be individual.
Since churches really are social &
political in ~~the~~ nature & purpose,
that explains the hostility of
communities toward them.

Dec 30. Lincoln Steffens said that in his experience the thing which has corrupted each & every form and size of government has been economic privilege.

But inasmuch as this is a corollary of pride, selfishness and economic skill, and as these factors will not easily disappear, we must rely on a better weapon than any hitherto discovered to defeat it. That is NRR.
Show this at Upton Sinclair.

Dec 31. In Raymond Swing's article in the Jan 1931 Harper's on "Great Britain in Second Place" he says,

... In Great Britain, more than in any country in the world, differences of opinion are recognized as essential to wise political decisions. In some lands, the man who

thinks other than oneself is an enemy,
or at best a fool; and if one is in power
he becomes an enemy of the state.

Men in England can disagree and remain
friends. This is more than tolerance,
it is the recognition of the political truth
that opposition is essential to good
government. If a majority is too
great, arguments in the House of
Commons cease to change votes. And
the people still depend on the House of
Commons for arguments.

Swing is partly right but he
fails to note also that ^{tolerance and} the existence
of opposition ^{is} are necessary if you
are to have government by talk, i.e.
by wordy definition instead of by
mass action. H.V.R. would sweep
this away. British tolerance is more than

tolerance, it is the recognition by the ruling class that you must maintain not only a safety valve but an elaborate play of verbal opposition and conflict, to divert people's attention and will from action. Tolerance is good, but so also is the ability to say no, to refuse by action and keep one's mouth shut, refusing to be drawn into argument.

I must not expect that many people will agree with me about Bapu, because this country is so violent. "He that kills come to hear", etc.

If all things come from the spirit & the spirit is the wisest aspect of the world, then those who cultivate its ^{realization}, even the apparently individually ("selfishly") are doing the most

fundamental & important work of the world.
Each should do what his nature
most fits him for. So both Kagan
& Kukulindan Balin are each doing
the most important work.

True success requires careful planning,
forethought, ^{discipline} orderliness, & consideration.

Caste is a more unworkable organization
than Catholic Church.

Is the fact that sex union is a means of
realizing spiritual unity, and the fact that
~~only~~ there is so much divisiveness in the
W. world, an explanation for the develop-
ment of contraceptive methods? This
inner need finds its own means of
fulfillment apart from rationalization.

about it.

Large scale organization tends politically
to require parliaments & talkie talkie
in order to fool people & control them.
But of talk in alliances

Possibly the loss of India by the very hand
of P. Morgan & Co compared w. Kuhn Loeb.

One must carefully distinguish
between self respect and pride. The
former grows out of the immanence of
the spirit in such person and is wholly
egalitarian and tolerant, Pride however is
divisive and involves a superiority complex &
is intolerant.

In considering ec. & social reform, one
of the great evils is landlordism (if not

energy control), capitalism (^{credit} money controls),
large scale industry, control of people's ideas &
valuations (press, radio, ^{church, schools, minorities, money,} social gradations & rewards),
misunderstanding of science
externalism & divisiveness (pride, fear, anger)
^{& militarism}
Out of these grow the wage system, lack of
balance between industry & agriculture, trusts &
cartels, industrialism, commercialism, the sphere
of people in distributive & clerical trades,
parliamentarism, imperialism (political & economic),
shams, materialism, debasement of aesthetic sense,
intellectualism, class war.

K.V.R. gives the right mixture of remedies.
That plus a sound religion, ^{i.e. with correct understanding of} correction of
money & credit system, single tax, a correct
understanding of limits of science & limits of
intellect, a sound appreciation of values of
small scale social, political & economic
organization with loose integrations, an
understanding of implications of solar power.

That would be the basis of a sound scheme of
social, ec. & polit reform; in my judgment.

I think these would be far more effective than
socialism too much disregards psychological ^{controls}
socialism; They would ~~come close to~~ ^{constitute}
nearly each something close to real anarchistic
cooperation ^{mostly towards} ends of distribution & then
communism ^{specifically}. It also overlooks psychological controls.

I might write a book, to be published in
India, on the full implications of solar
energy concept. Also one on money.

If I should attempt job of being a
professional arbitrator or conciliator I would
have to be on basis of no power to enforce
the award. It would have to be enforced by
reasonableness of the adjustment plus N.V.R. &
by the most injured side. Use books on
conference methods. Could use my knowledge
of industry, of economics, of medicine, of social

affairs, of science & engineering. Could wind out
cords of announcement to lawyers, judges,
domestic relations courts, legal aid society,
ministers, chambers of commerce, Reclusians, social
settlement workers, trade unions, employers associa-
tions, banks, & many others. Would be more
useful than Industrial Counseling because the
latter is too much tied up with the existing
social order. I would try to have all
settlements move ahead of the status quo &
have years of change in them. It would
be working on general problem of human
conflict. It would give me side opportunity
to talk about & teach N.Y.N. "It would encourage people not to use courts."

From World Tomorrow Dec 1930.

"John A. Saps is a radical in the
original meaning of the term, which
signifies one who goes to the root of
things. Having got to the root, he

finds that the root is God."

Can it be ~~possibly~~ that one reason for the fall of all civilizations is their growth in size, increase in scale of organization beyond psychological capacity,

If a person accepts a position which has certain conditions & implications e.g. the prime ministrship of Great Britain, then he is tied by them & will be no good at any reforms incompatible with those conditions. Is this not also true of many positions not political, e.g. soldier, e.g. a rich man, a lumberer, a drunkard, a business man in ~~the~~ the capitalist system, etc. a married man, etc.

Brailford is reported in New Leader as saying that the Indian national sentiment was far stronger than he had anticipated, as is also the extent of the repression. He sees no hope from the R.T.C.

Another reason for living in poverty and not assuming that it is better to earn a lot & give it away, and that I can spend money more wisely than other ~~poor~~ people, is that money is a defective symbol for trust and "strains out," like a sieve, most of the love & unity that you try to express with it. Personal service and work is far more effective ^{on} to both parties & on outsiders. Examples of personal action is the most potent of all gifts.

The rotten ^{social} thinking done by ministers
(e.g.) is proof of the falsity of the
assumptions of the church.

1931

Jan 5. Mohammed Ali's death will
remove much Modern opposition to
Bapu.

Br. Govt may make an announce-
ment of policy before Jan 15, but it
can be only very vague because it is
Parliament only which can decide &
Salons is in a minority. But no
announcement of political policy can
remove economic hardships & the
peasants are being led by thorough-
going Congressmen who will not be
slowed down by Br. announcement
from London. Nor will the Bombay
industrialists & Mestrees be led astray.

The landslide will come all this month and Feb. If it does not occur now, ^{the struggle} it will have to grind on until next July when the next ^{land} tax installment is due. The peasants' burning their crops will jolt the Indian police as nothing else could do. They will realize then that the game is up. Some will turn bandits & harry our thin English boxes. Pax Britannica will become a streak in the nostrils of the world. It seems likely to me that there will be one or two horrible large-scale massacres before the struggle is over. The control will pass from the Indian upper classes to the peasants as soon as things crack. The marshall

will be too immense for any to guide
except Bage & Jamarbald.

Since in Knapp's view money is
now so largely a matter of Govt
fiat, ~~and Govt's~~ a very not one
reason for the present shakiness of
credit be due to a dim perception
by our rulers and financiers that
military violence, the chief sanction
and support of the State, is no
longer effective, or has at least lost
most of its effectiveness, $\frac{2}{3}$ or is
certainly too unpredictable and
dangerous a weapon to use any longer
on a wide scale? It is growing to be
so in China and India. If this
be true, the credit structure will be
weak for 10 years or more to come.

I must prepare for future earning of
my living. I.E. farming & weaving.

Lord Peel's & Lord Reading's
early opposition to Indian demands
at the R.I.C. was probably
studied, - to form a contrast to what
they say now & thus fool the
Indians into a sense of gratitude &
vanity (thinking that their arguments
did the trick) and relief that they
have done a lot for their country.
Thus the Indians are persuaded
that this is the way always to do
business, - talk, talk. Thus also
they are made grateful to England.
Peel & Reading knew all along that
they would offer some new form
of apparent concession.

Since Holt's "Friendship Wish" shows
 that wishes (desires) are the ~~seat~~ of the
 driving power of life and also give it
 direction, it helps prove the truth of
 Buddhism & Hindu insight and also the
 truth of the Biblical "Keep thy heart
 with all diligence, for out of it are the
 issues of life." It also links up with
 X's ~~parable~~ saying & parable that "he that
 is faithful in that which is little" is
 the one who later is competent to do
 great things. I.E. the little details
 give direction & character to the desires
 (the wish, the heart) and when practiced
 in as a habit and discipline creates a
 strong character that can move mountains.
 So be careful to work out a discipline &
 observance & practice of justifying the heart
 (desires) & making them one-pointed. (only)

This also connects with B's idea of happiness as coming either to people with little brains who $\therefore$ have few desires & who $\therefore$ can easily harmonise their simple ~~ideas~~ & often animal like wishes; also the people who have much brain & keen, wide perception who win their harmony by intense single hearted interest & devotion to a great aim, thus harmonising and simplifying their lives. Self-restriction is such a harmoniser.

The decision of big British industrialists & financiers to drive down wages & thus will introduce more divisions into Br. political life, increase unemployment, raise taxes, & drive the Labour party out of

power. They have started it in coal and textiles before the Mr. Salomon party can stand to repeal the T. under Disputes Act. If the Mr. Salomon party stays in it will be only an slight surrender of all policy & complete moral defeat. They will be driven out in complete disgrace eventually.

Perhaps silver price is being driven down & other price also by Wall Street (& F. money) in attempt to gain more complete financial domination over the world. They are too ignorant to know what is happening in India & so are robbing capitalism. France may be absorbing gold as a reserve in case of possible war this next spring. Or perhaps the silver & commodity squeeze is being done

by international bankers in order to
deflate labour, preliminary to a drive
on Russia. Or perhaps Jewish
bankers are doing it as a move
on Morgan & Co and its Br. allies.
Perhaps the general financial shak-
iness is due to the doubt whether
they can get away with it without
revolutions in Europe. They may
feel that it is the only way to
preserve the debt payments. If
India breaks Br. power, the men
in Europe & world finance will be
bewildering for awhile. When Germany
realises Br. weakening, she will
try to forego debt payments perhaps, &
then France may come her sword
& start something. It looks as if
England were going to get badly

squeezed between India on one side &
 wall street on the other.

Putting trust in a gold basis for
 credit & money is putting trust in
 people's greed and therefore is ~~on~~ a
~~insurance~~ ~~that~~ sure way to provoke
 violence. Therefore it calls up
 violence to protect against greed;
 though it admits if people used money
 rightly - purely as a medium of exchange.
 Though perhaps any material symbol
 of credit will stir greed. But if gold
 does this then the fact that the effective-
 ness of violence is weakening, results in
 weakening of the whole basis of financial
 credit even aside from the weakening
 of govt's power to collect taxes by
 violence.

If we ought not to look to any external thing (e.g. gold) as a basis for financial security, then it must be based on our trust in people & especially in the best element in them, i.e. the spirit & its unity among all men.

It would be interesting to make a collection of all the fine statements made by Indians in course of their struggle. e.g. Gandhi's two letters to the Viceroy, Jawaharlal's speech to the court, ~~Kripalani~~ Kripalani's speech to the court, ~~and~~ Tagore's speech to Graham in England, & perhaps one of his other published statements in England, one of Vallabhbhai's speeches etc.

The problem of ambiguity of symbols
 & resulting trouble may gain light from
 Wm Empson's "Seven Types of Ambiguity"
 Chatto & Windus

Priests rule through ideas & feelings,
 using symbols largely for the machinery,
 Kings & aristos rule by the same means
 plus force, & also use symbols largely.
 King himself is a symbol. So also is the
 priest.

Industrialism has come fast, 150 yrs.
 It may go even faster, because the
 machine has speeded up social processes
 so much. Or it may be checked the
 means of mounting capitalism, an old
 growth. We shall see.

Much of the so-called "economic interdependence" of the present world is an artificial affair ~~created in order to~~ and not a necessary affair, carrying Engl. coal to France & French coal to England so as to provide dividends for shipping cos., & commercial houses. If taking Indian cotton to England or Japan for use & then sending it back to be sold as cloth in India. Or the picture of India importing sugar from Java, etc.

The War is used as an excuse for the present mess. Rather it is the working of finance both during the war & ever since.

all the hanging onto the gold chain
for money & credit is because without it
the bankers are afraid that the credit
system may get out of their control,
may adapt its volume to production
or productive capacity.

Two reasons why the Indian R.T.C.
delegates are mischievous (1) They want Western
culture & method of exploitation (2) They
are still afraid of Br. power & determination
Gandhi's followers however do not want
Western culture, do not want to exploit
people, and have no more fear of ~~the~~
what Br. can do to them. I.E. They
have learned to believe in something greater
of India. They do not trust England any more.
The longer the repression lasts the lower
will Br. credit sink in India.

As a result of the big financial
manoeuvre now going on, prices & i.e. cost of
living are reduced. Thereupon wages get
reduced & labour is in the hole again

Development of railways, ^{steamships &} good roads &
~~auto trucks~~ has much to do with
large scale organization because it
• encourages
permits, wide distribution of product.

I wrote to Resnie, apropos of my
failure to write him sooner, "As we
were both busy on the same cause, the
silence did not separate us." Really that
applies to all people & all silences, because
really we all are seeking self-redemption
even tho we may be unconscious of it

Some would say that mechanically & technically large scale machine production is ~~the only~~ by far the best method, but that it is our financial ideas and mechanisms which make the trouble. No doubt the latter is true, but also there is considerable doubt whether urban life & everything on a big scale is psychologically & physiologically sound or enduring.

If Lenin had used N.V.R. he would not have had to advocate entering Parliaments, "going from within", etc.

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